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The Living Church

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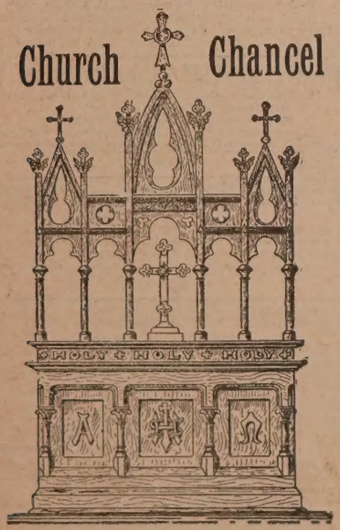

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See Other Schools on Page 358.

The Living Church

Saturday, Aug. 25, 1894

News and Notes

CHANCELLOR DIBDIN in *The Nineteenth Century* contributes an excellent article on "The Proposed Overthrow of the Welsh Church." His summary is as follows: "(1) The Church in Wales is in possession of ancient religious endowments, which it has held (to take the most adverse view) for more than three centuries—that is, far longer than the longest period any statute of limitations ever demanded. (2) The Church is now admittedly using these endowments as they were intended to be used, for the religious good of the Welsh. (3) The endowments, instead of being too abundant for the work, are greatly deficient. They are, moreover, dwindling year by year, while the work of the Church admittedly expands. (4) No other religious body in Wales desires, or would consent to use, these endowments.

THE BISHOP OF MANCHESTER writes to a correspondent who had interrogated him on the subject of his supposed, princely income, and consequent luxurious living, in the following plain terms: "I live as plainly as any working man, and I believe that I work harder and more hours than nine out of ten working men, and yet I am compelled, by the expenses incident to my office, to spend 1,000 pounds a year more than my official income." Those who look merely at the gross income of an English Bishop are likely to form very unsound conclusions as to his real living. The fact is not appreciated that there are many claims, prescriptive or legal, upon an official income of this kind, and often the bishop is little more than the trustee of an estate, the income of which must be applied to anything rather than his own support.

LAYMEN do not always realize how much they might do to sustain the Church in weak places. We recently heard of one man who opened a mission in a church in a large city, which had been closed for over two years, and ordered by the Bishop to be sold; yet he persevered, for three years, holding lay services twice a week, establishing a parish guild, a chapter of the Brotherhood of St. Andrew, a Sunday school holding two sessions weekly, and a free sewing school for girls. He paid all the gas and coal bills himself, and finally started a Confirmation class numbering 25, whom the Bishop recently confirmed; a rector has been called, has taken charge, and is doing his best to continue the building up of the good work thus auspiciously begun by a layman. Are there not many who could go and do likewise, reviving the services of the Church where they have been abandoned, and patiently and perseveringly seeking to win back to the fold those who have wandered or lost their interest?

THE WAR between China and Japan is serious enough in itself, since it brings into deadly conflict the two most considerable nations of the far East, who will now inflict death and destruction upon each other with the modern weapons and munitions of war furnished them by the civilized and Christian nations of the West. Further than this, however, the relations of the Western nations to the belligerents are, in many ways, so close and peculiar, that it is not at all improbable that one or more of them may become entangled with one side or the other. Already England has called Japan to order, and it is reported that the representatives of Japan have called upon our own government to prohibit the furnishing of arms to China by American manufacturers. In the event of a settled misunderstanding the position of missionaries in either country might become a matter of grave anxiety. It is unfortunate that the suggestion that the European governments interested, together with our own, should intervene to settle the dispute before it reached the stage of war, should have been set aside as impracticable.

A CORRESPONDENT of the Chicago *Tribune* having compared the city government of Chicago with that of Glasgow, Scotland, not at all to the advantage of the former, is answered by a traveled but patriotic citizen, who is of opinion that there is a good deal to be said on the other side. While it is admitted that there is much that is commendable in the municipal government of the Scottish city in point of economy of administration and general efficiency, attention is drawn to the prevalence of drunkenness and ostentatious vice, rendering the streets at night even in the better part of the town unfit for decent people. It is asserted that all this is treated as a matter of course and that no attempt is made by the city government or police to suppress or regulate it. We cannot claim that the larger American cities have very much to boast of in these respects, but it is certainly true that our streets, outside the lowest slums are quiet and orderly after dark, and that a respectable woman is ordinarily as safe in them by night as by day.

SOME of the relics and treasures of the curious monastery which was carried on at Little Gidding by Nicholas Ferrar and his household, and was visited more than once by King Charles I. in his "progresses," have lately found their way back to England from Australia, whither they had long been exiled by the nearest relative of the Ferrar family. The cabinet given by King Charles to Nicholas Ferrar has been purchased by Her Majesty the Queen. The "Concordance to the Bible," formerly in use at Little Gidding, has been secured by the trustees of the British Museum, as have also three consecutive manuscript volumes of the religious "Conversations" which were compiled by Nicholas Ferrar himself, whose former college at Cambridge, we understand, is in treaty for the remainder. Little Gidding church, built like a college chapel, once the scene of the daily and nightly devotions of the Ferrar family, is still standing in a very remote country village, between Oundle and Huntington and Stilton; but the old manor house attached to it has long since been pulled down, so that almost all local memory of the monastery has perished.

SOME day the great American people will wake up to the fact that the Romanists have captured the public schools of the country. The political "pull" which they enjoy in cities where Irish Home Rule is established, enables them to appoint their own public school teachers, who use their advantage without scruple. The American Church and the Church of England are persistently taught as founded by Henry VIII, and as not "Catholic." The children of our clergy find scant favor at their hands. Instances are known to us where clergymen have been forced to withdraw their children from the public schools because of petty and persistent persecution on this score. An instance of this kind of teaching occurred recently in an Illinois town and elicited the following remonstrance from a well-informed American Catholic boy:—"Dear Miss S—— You made a very grave mistake when you said 'that the Church of England is not Catholic.' *It is Catholic*, and always *has* been. During Henry VIII's reign it only 'threw off the yoke of the Pope.' I do not know why, but Papa does. America, when she threw off England's unjust treatment, was America just the same. The Church, when she threw off the Pope's unjust treatment, was Catholic just the same; it has the same (Catholic) ritual as before and was Catholic just the same as before. The Greek Church (the oldest branch of the Catholic Church) acknowledges us to be Catholic. The Catholic Church has many branches, some of which are the Roman Church, the Greek Church and the Anglican Church (to which I belong). Our Church was not founded by man (like the Methodist) but by our Lord, on Whitsunday, *not* by Henry VIII, like the Romanists believe. Please don't say that again in school, and oblige, GEORGE M."

THE ARCHBISHOP OF CANTERBURY preaching in Lambeth parish church said that looking over the history of the Church, one learnt how many were the builders, and by what complicated arrangements the churches were reared; how almost at once they took in hand everything that bore upon human life, usefulness, and happiness. Schools and hospitals had no existence to speak of before the Church started its work. Further, Christians began in their way to lay the foundations of the laws, the constitutions, the institutions under which we live. The Church still undertook the care of the sick, the needy, the ignorant; still put forth her energy to erect halls, and institutions, and schools where the evenings can be well spent or the ignorant be taught. Was it not the Christian religion that first gave the impetus to hospital work? People were so short-sighted that there were many who were in doubt as to whether next November they would give their vote for a Christian school board; whether or not they would have religion taught. A Cornelius, an earnest Cornelius, could have no doubt about the matter for a moment. To turn to another question. Suppose on that spot had been erected, instead of a church, a museum filled with dead things, would it have done for Lambeth what the living Church has done? Even if people were taught to draw dead things, could that do the same for them as the Holy Spirit and the blessings of Christianity? There was a class of people who wanted to disestablish the Church, thinking to substitute for it more powerful agencies. But museums, and schools, and all that represented the activity and life of the nation sprang from the Church, which had its agencies at work long before the State reared its institutions. They had only to read English history to see that all that made this nation strong, free, rich, and noble took origin in the Church. Nations that had deserted God had retrograded. God would take care of His Church; let them pray Him to defend His realm from fatal dissolution.

THE BISHOP OF ALBANY has given what to many minds is a somewhat startling interpretation of the rubric at the end of the Confirmation service. The Rev. Wm. Richmond, in a letter to *The Churchman*, has asked some questions which we hope may not be answered by the policy of silence: "The Bishop holds that to *admit* to Holy Communion 'is a technical expression which implied the recognition of the person as a communicant of the Church.' I ask the Bishop (1) to prove this concisely; (2) to state concisely what recognition can be more emphatic than publicly to administer the Sacrament; (3) to state, precisely, in exactly what way people are *admitted* in the diocese of Albany. Certainly the mere private entering of a name in a book may 'admit' to registration, but no more admits to Holy Communion than writing a man's name in a clergy list admits him to the priesthood. The Bishop is abundantly satisfied in his own mind 'that the rubric in question expresses the law and the mind of the Church toward her own children, and has no reference to the case of the members of other Christian bodies.' To satisfy other minds than his own, will the Bishop state concisely whether all rubrics (*e. g.*, that excluding certain persons from Christian burial, as given by the Church) and canons (*e. g.*, that concerning the marriage of divorced persons) are to be interpreted in like manner, and if not, why? Does the requirement of ordination by a bishop before the performance of the functions of the ministry (excluding, for present purposes, consecration of the Holy Eucharist) apply only to the children of the Church? and if not, why? On the same principle, just why does not the exhortation, 'Ye who do truly and earnestly repent you of your sins, . . . draw near with faith,' which the Bishop quotes, apply only to the children of the Church? And if persons who reject the authority of the Church (without repenting of this sin) may properly be admitted to—I beg pardon—allowed to receive the greatest blessing and highest privilege she has to give, is there any other privilege they may not have without renouncing their rebellion against her authority, which is the authority of God? and if not, why? Finally, are persons living openly and notoriously (although perhaps unconsciously) in the deadly sins of heresy and schism to be allowed to receive that Sacrament of which the Church says: 'If any of you be . . . an hinderer

or slanderer of His Word . . . repent you of your sins, or else come not to that holy table'? Or, does this solemn warning, together, of course, with the other prohibitions for blasphemy, adultery, malice, envy, etc., apply only to the children of the Church? and if not, why?"

New York City

The Church Club has been honored, in the person of one of its leading members, Mr. George Zabriskie, by the University of the South. Mr. Zambriskie was present at Sewanee by special invitation, and delivered the University oration at the recent commencement, taking for his theme, 'Modern Socialism." The University conferred upon him the honorary degree of Doctor of Civil Law.

The missionary of the Brotherhood of St. Andrew to Japan, Mr. Chas. H. Evans, of St. Paul, Minn., was given Godspeed in a special service at St. George's parish house, Aug. 10th, under the auspices of St. Andrew's Local Council. Addresses were made by the Rev. Messrs. L. H. Schwab and Herbert W. Wells, Mr. Wm. D. Murray, and others. Mr. Evans made appropriate response. A celebration of the Holy Eucharist was held Monday, Aug. 13th, at the Church Missions House, for Mr. Evans and his friends. An address was made by the Rev. Dr. Wm. S. Langford, general secretary of the Board of Missions.

The fresh air work of St. Thomas' parish, the Rev. Dr. J. W. Brown, rector, is this year enjoying the benefits of the fine property purchased late last season on the shore of Long Island Sound, at East Marion. The property, which consists of about 60 acres of land beautifully situated close by the water, and commanding fine views, was the outcome of a gift of $10,000 from a single parishioner. The Home building which has been erected expressly for the use intended, has accommodations for 80 inmates, including children and servants. The place offers facilities for bathing, boating, and excellent fishing, while woodland and rolling fields, over which blow ocean breezes, make it a children's paradise. The building is constructed on the dormitory system, each dormitory having a plenty of light and fresh air. The furnishing is simple and serviceable. Besides the usual rooms for household accommodation, there is a large play room for rainy days. Daily prayers are held, with service on Sundays. One of the parish clergy is at all times in attendance. Among his duties, the children have themselves decided that one is story telling in the evenings before they go to bed. Save a few simple rules necessary for health and safety, the children are allowed perfect freedom within the grounds. In addition to the relays of little ones sent by the parish for outings here, there are large parties for outings of a single day at Rockaway. These latter parties consist of adults as well as children.

The Church mission for deaf mutes, which is remembered during the present month by the offerings of the faithful, has attained its majority. Its 21st annual report indicates an advance over previous years. The manager and founder, the Rev. Dr. Thomas Gallaudet, is in England, as already announced in THE LIVING CHURCH, engaged, temporarily, in work of the society there, and in inspecting deaf-mute work of the Church of England. The society, which began in New York, retains its chief center of activity here and in the suburbs. But its energies extend also to the five dioceses of the State of New York, to the adjoining diocese of Newark, and the six New England dioceses. The deaf-mute missions in Pennsylvania and the West, which were influenced by this society in their start, have grown to be independent.

Announcement was made last year of the removal of indebtedness on the society's farm for deaf mutes on the Hudson river near Poughkeepsie, through the generosity of an individual giver. Now another friend of that home, who desires to remain unknown, has presented $10,000 for an endowment fund for it. With $20,000 of a legacy from the estate of the late John S. Farish, extensive additions and improvements have been made to the buildings under the direction of the architects, Mr. F. C. Withers and Mr. C. Van Duyne. In order to secure permanent supply of good water, an artesian well was found necessary. This, with attachments, involved the raising of $3,000 extra. The establishment can care comfortably for 40 inmates, but, for lack of sufficient means, the present number is about half of that. This mission holds occasional services for deaf-mutes in churches scattered in nearly all cities and large towns of the eastern states, and stated services in St. Ann's, the church of the Intercession, and the Pro-cathedral, New York, St. Mark's, Brooklyn, Trinity church, Newark, and St. Andrew's church, Boston. The receipts for the year have been $5,766.86, and clear current expenses, leaving in the treasury a balance of $9.34.

By the latest census of the number of religious places of worship in New York, the parishes of the Church stand far in the lead. The rate of increase since 1871 is also indicated. It must be remembered that this increase is largely among the poorest classes in the community, to whom the Church is now ministering, not only through churches and chapels, but by her numerous new parish houses, and her numerous charities and public institutions, which are not counted in this list, doing for them what no other religious body in the city is doing. She is, and long has been, the acknowledged Church of the rich in this great centre of the nation's wealth, and her parishes have all grown immensely in internal strength during the period in question. Several former parishes have united with each other. But for this, the number of her churches would be even greater than it is. But in every case the union has been an actual gain, and not a mark of loss, and has resulted in strengthened and concentrated work. There can be no question that in the leading city of the country, the Church is the most powerful religious force. Leaving out of the list the religious bodies which represent current foreign immigration, and her proportionate lead is even greater than it appears in the full list, which is subjoined:

	1871.	1894.
The Church	74	103
Presbyterian	51	70
Methodist	50	65
Roman Catholic	40	84
Baptist	30	50
Jewish	25	46
Reformed Dutch	20	27
Lutheran	15	21
Congregational	5	7
Universalist	5	3
Unitarian	4	3
Friends	3	2
Miscellaneous	18	41
Totals	340	522

The 27th annual report of the Home for Incurables indicates that the additions to the buildings, in process at the time of closing the last report, are completed and occupied, and prove to be an invaluable gain to the whole institution. The cottage occupied by the medical superintendent has also been improved, and a new system of plumbing has been provided for all the buildings, as a cost of about $10,000. Most of the expenses have been met out of the regular income, for where legacies are received they cannot be directly applied to running expenses, unless the bequest expressly so specifies. The ladies of the Auxiliary board continue giving careful attention to internal matters of the institution, and Mrs. Anson Phelps Stokes, of the church of the Heavenly Rest, continues to provide horses and a driver daily, for the large carriage she some time ago presented for the use of inmates. A fine organ, the gift of Mrs. J. Butler Wright, in memory of her son, Albert Markoe Wright, has been erected in the chapel.

At opening of the year, the number of beneficiaries in the Home was, males, 93; females, 30; total, 183. The admissions during the year have been, males, 45; females, 36; total, 81. The discharges have been, males, 19; females, 9; total, 28. The deaths have numbered, males, 26; females, 18; total, 44. The ratio of deaths, which has been smaller than usual, is, in an institution for incurables, necessarily larger than in ordinary hospitals. The number under care during the year were, males, 138; females, 126; total, 264. Of these 264 patients, 51 were free patients; 10 were life patients; 23 occupied life free beds; and 18 occupied endowed beds. The remainder were in part, or entirely, paying patients. The daily average attendance has been 185, with an average time of residence in the Home of 252 days. Of those discharged, 4 were sent out cured, and 15 improved. The chaplains have maintained frequent services, and presented 8 candidates for Confirmation. The patients raised a fund to present a new oaken prayer desk to the chapel, and to supply revised Prayer Books. The house expenses for the year amounted $57,374.56; and ordinary repairs to $4,248.89; making a total of $61,623.45. The cost of new buildings and improvements amounted to $28,647.59. The receipts from interest on investments was $11,824.28; from board paid by paying patients, $3,657.21; from contributions to general fund, $7,474.72. There was a deficit for the year of $34,914.83. During the year a legacy of $5,000 was received from the estate of Jane Mowbray; $900 from that of Sarah Burr; $500, Ellen Vanderpool; $5,000, H.Y. Mortimer; $500, Mary Ann Corning; and $59,230.77, Mary Stuart; making a total from bequests of $71,130.77.

Philadelphia

In the will of the late Henry Freas, probated 13th inst., is a bequest to the corporation of Christ church, Germantown, of $1,000; and a like sum to the Rev. J. B. Falkner, D. D., rector of the said parish.

The Rev. H. A. F. Hoyt, rector of Trinity church, Oxford, is also chaplain of the battalion of State Fencibles attached to the First Brigade of the National Guards, and is in camp with the entire division on the memorable battle-field at Gettysburg. The great storm on Sunday, 12th inst., prevented any religious services being held; but on the evening of the 13th inst, he delighted his many auditors by a lecture on the World's Fair at Chicago, and the glories of the Yellow Stone Park, with the aid of stereopticon views. On the following evening he took the command through his recent European trip. He is now the senior religious officer of the First Brigade, with the rank of captain, and is very popular with the whole command.

In the annual report of the Rev. N. Frazier Robinson, made to the convention, he states that after his resignation of the church of the Annunciation, in April, 1893, he passed some time at Atlantic City, N. J., and in the autumn of that year, went to England. On the eve of the Epiphany, 1894, he was received as a novice in the Society of St. John the Evangelist, at Cowley, Oxford. His health being now restored, he is able to preach and officiate at Oxford and elsewhere, as directed by his superiors in the society. He is officiating in England under the licences of the Archbishop of Canterbury and the Bishop of Oxford; but as the former is for a limited time only, on account of certain disabilities specified in the "Colonial and otherC lergy Act," he will not sever his connection with the diocese of Pennsylvania, until these disabilities are removed. Mr. Edwin E. Cassell, one the vestrymen of the church of the Annunciation, while in England recently, saw Mr. Robinson, who has largely regained his health and is doing hard work. He states that is possible that after Mr. Robinson's profession he may be sent back to America. The vested choir and the acolytes of the Annunciation have been recently taking their outing at Pennsgrove, N. J., where they were quartered upon a houseboat so anchored as to be on the beach at low water and afloat at high tide. The ladies, who form the auxiliary choir and sing the service during the absence of the regular choir, passed one day in each week at this camp of St. Mary, as it is named. The vested choir sang the service at St. Michael's church, Wilmington, Del., on Sunday, 12th inst., very acceptably.

Diocesan News

Southern Virginia

Alfred Magill Randolph, D.D., LL.D. Bishop

The new St. Paul's church, Suffolk, is fast nearing completion. The church is to be lighted by electric lights, the wires for which have been put in place, and the plastering finished. The vestry has also decided to order a splendid new pipe organ. It is expected the church will be ready for services as soon as this organ is built and in place.

The Rev. John W. Johnson (colored), rector of St. Philip's church, Richmond, has been elected a professor in the Bishop Payne Divinity School, Petersburg, of which he is an alumnus. Mr. Johnson officiates during the month of August for the rector of St. Philip's church, New York city.

From the number of new students already admitted, it is thought that there will be not less than 200 students at the next session of the St. Paul's Normal and Industrial School for colored young men, at Lawrenceville. An academic department, which will offer a much higher course to the student and fit him for entry upon a course in theology, medicine, or law, is to be begun next session. In the industrial department, a new printing office is to be added, and a paint shop, and shoe shop. The new church at Edgerton, and also one to be erected near San Marino, are being framed at the school work-shop, and will be erected by the school carpenters on their respective sites.

The Rev. Thomas Spencer has resigned the professorship of the Bishop Payne Divinity School, Petersburg. He has been acting as the *locum tenens* at St. Paul's church, Richmond, during the absence of Dr. Carmichael, the rector, in England.

Mississippi

Hugh Miller Thompson, S.T.D., LL.D., Bishop

On Sunday, July 15th, Bishop Thompson dedicated the church of the Ascension, Hernando, administered Holy Communion, and confirmed six persons. On the 21st he went to Michigan City, preached to all the little school house would hold, celebrated Holy Communion and confirmed 11. The next day he visited Christ church, Holly Springs, where he confirmed seven. On the 25th, he went with Archdeacon Harris, to St. Mary's, Lexington, where he preached, administered Holy Communion, and confirmed four.

Christ church, Vicksburg, was crowded to the doors at the service on Sunday morning, July 29th, the rector having announced that he had a special communication to make. After the services were over, Dr. Sansom called to mind the gradual falling off in the revenue under the pew system, which resulted in their inability to pay his salary in full, and for which arrearages notes had been given him by the vestry from time to time. Five years ago the vestry gave up the pew system, adopting the envelope plan, increasing thereby gradually the church revenues; at the same time they took up their notes, and gave him instead a lien on the rectory. The Doctor then stated that he had in his will, arranged that this lien should be cancelled at his death, but he had recently concluded not to wait for this, but consummate it at once. He said: "I therefore this morning take this lien on the rectory that I hold in my hand, which was given me by your vestry, securing to me the amount of their indebtedness, $2,126, and I solemnly present it on the altar, as a free-will offering to Almighty God, and as a donation, by the rector, to his beloved parishioners, the members of Christ church." Reverently laying the obligation on the

altar he turned to the congregation and said: "Beloved I have now the pleasure of saying to you that the debt to your rector is cancelled, the lien on your rectory returned, and there is now not a dollar of indebtedness resting on the dear old parish of Christ church." The congregation immediately arose and broke into "Praise God from Whom all blessings flow." As soon as the venerable priest had pronounced the benediction the congregation crowded to the chancel, and with many a hand shake testified to their love and affection for their pastor.

Last St. John's Day, Dr. Fitzpatrick, rector of Emmanuel church, Winona, preached a special sermon at St.Clement's church, Vaiden,to Clinton Lodge A. F. and A. M. The Carrol county *Democrat* says: "The Masons as well as all others who heard Dr. Fitzpatrick's sermon on Masonry last Sunday at St. Clement's church were highly entertained. He also impaited such information as few men are fortunate enough to hear in a life time. We wonder if Dr. Fitzpatrick could not be persuaded to give us another lecture of his own choice at some future time?"

St. James' church, Port Gibson, is still without a rector, though it is expected the vacancy will soon be filled. The services are kept up by a very efficient and faithful lay reader. Dean Logan visited the parish on a recent Sunday, preaching morning and evening, celebrating the Holy Communion and baptizing three children.

Western Texas

Jas. Steptoe Johnston, D.D., Bishop

The Society of the Double Temple, which has already done so much for West Texas, has given $500 to help build a church at Rossville; $50 more, with what was already in hand, will be needed for the building, and $150 additional for seats and chancel furniture.

Lieutenant Elliott, son of the late Bishop of West Texas, is preparing to write a life of his father, and would be glad to have any letters, documents, characteristics, anecdotes, or interesting incidents, that would aid him in his work. His address is Jefferson Barracks, Mo.

Bishop Johnston sailed from Galveston for New York, July 20th, on the steamship "Leona." Several hours were spent at Key West on the 22nd, and on Sunday, the 24th, St. John's Day, he held service and preached aboard ship. On the 26th he arrived in New York, after a safe and pleasant trip.

South Carolina

Wm. B. W. Howe. S.T.D., Bishop
Ellison Capers, Ass't Bishop

The following is the report of Good Physician Hospital for colored people established in Columbia by Archdeacon Joyner, for the year ending June 30th: Number of patients admitted, 52; number of patients discharged cured, 33; improved, 10; unimproved, 3; transferred to alms house, 2; died 4. In the dispensary department 311 patients were prescribed for. Of the patients treated 15 were Methodists, 28 Baptists, and nine Episcopalians. T. M. DuBose, physician in charge of this hospital, is greatly in need of funds. The expenses amount to more than $1,500 a year, and it is wholly dependent upon the benevolent. Very little is obtained from the colored people themselves, who are too poor to give much, although the hospital is for their benefit without any question of religion, or even the absence of religion. Archdeacon Joyner suggests that the churches in Columbia, and if possible throughout the State, regardless of color, take up one collection a year for its aid. It would not do any harm if similar collections would be given by churches throughout the State once a year for so admirable a charity.

The ladies of St. Mark's church, Charleston, after five years of downright hard work turned over the keys of the new rectory to the vestry on Monday night, July 30th, and the rector with his family will soon take possession. Nearly $2,000 has been paid on it, leaving a balance of $1,200 yet to be paid. In addition to its own parish work St. Mark's has charge of the missions at Summerville, St. Andrew's, and Walterboro, and keeping open of Calvary church, and they could do a great deal more it they had the means. Such a rector as the Rev. J. H. M. Pollard, deserves a new rectory.

Mr. C. D. Malone, missionary at St. Ann's, has become a postulant, and will in due time become a candidate for Holy Orders. He has been licensed by the assistant bishop, not only as lay reader, but lay preacher.

The Rev. Wm. T. Capers, who has just finished his course at Alexandria Seminary, and was ordained deacon by his father, has been assigned to duty with the Rev. Mr. Kershaw, and so will minister occasionally to St. Augustine's mission in Sumter county. Mr. Capers did most acceptable lay work at St. Mary's, Columbia, before going to the seminary.

Archdeacon Joyner says: "It has been the great privilege and satisfaction of the writer to be often with our dear Bishop Howe the past month. Though unable to walk without difficulty, yet his mind and heart are so sound and true, as to make it a pleasure to be with him. The Bishop greatly enjoys the quiet restfulness of his mountain home,where the cool pure air is a refreshment,and the beauty of the scenery a constant charm."

The following is the summary of statistics: Bishops, 2; priests, 48; deacons, 5; candidates for Holy Orders, 6; postulants,9; priests ordained,1; deacons ordained,2; Baptisms, 527; marriages, 120; burials, 341; Confirmations, 504; number of person, 10,521; number of communicants, 6,209; parishes and churches, 54; not in convention, 11; dormant, 12; organized missions, 12; unorganized, 10; Sunday schools, officers and teachers, 423; scholars, 3,821; disbursements—parochial, $56,850.51; diocesan, $8,078 31; general, $2,023.44. Total $66,952 26.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

BISHOP GILBERT'S VISITATIONS

SEPTEMBER

13. P. M., White Earth. 14. P. M. Fosston.
16. A. M., Red Lake; P. M., Old Chief's village.
20. P. M., Cass Lake. 23. Leech Lake.
25. Pine Point.
27. Minneapolis annual meeting of Woman's Auxiliary.
30. A. M. Christ church, Crookston; P. M., Mentor.

OCTOBER

2. P. M., St. Vincent. 3. P. M., Hollock.
5. P. M., Detroit.
7. A. M., Wadena; P. M., Oak Valley.
8. P. M., Perham. 10. P. M., Granite Falls.
11. P. M., Montevideo. 12. P.M., Appleton.
14. Brown's Valley. 15. P. M., Morris.
16. Bruson.

ST. PAUL.—Those of the city clergy who were fortunate to get a brief respite from their labors and the heated spell, have left the city. The Rev. Charles Andrews, rector of Christ church, has gone to Canada; visiting Toronto, Montreal, and the "Thousand Islands," he will be absent until the end of August. The Rev. J. H. Cotton has charge of the service, during the rector's absence.

The choir boys are camping out at Bald Eagle Lake.

Bishop Whipple is visiting Yellowstone Park. Before leaving he administered the rite of Confirmation to a small but interesting class at St. Boniface's Swedish chapel.

The Rev. Ernest Dray, of Emmanuel chapel, is enjoying a well-earned vacation at the seaside.

St. James' chapel commemorated their patron saint with a full choral Evensong. Ven. Archdeacon Appleby was the preacher on the occasion. The chapel was well filled, and a hearty service by the girls' vested choir was well rendered. The rector, the Rev. Mr. Fillemore, has concluded to remain in his present charge.

Kansas

Elisha S. Thomas, D.D., Bishop

ATCHISON.—The Bishop visited Trinity church, the Rev. John Henry Hopkins, rector, on Sunday, July 1st, and confirmed 15 adults, making a total of 52 confirmed in Atchison since Easter.

On Sunday, Aug. 12th, the hottest day of the year, the schoolhouse mission, four miles south of the town, was crowded to the doors at 3. P. M., while the rector administered Holy Baptism to five children, three of whom, with their parents, had driven ten miles through the heat and dust to the school house. Including these, there have been 70 Baptisms (20 adults) in Trinity parish in the past 15 months. The summer schedule of services is the same as in the winter, including Sunday school and mid-week Church history lectures.

Central Pennsylvania

M. A. DeWolfe Howe, D. D., LL.D., Bishop
Nelson S. Rulison, D.D., Asst. Bishop

The beautiful stone church of St. John's in the Wilderness erected by the summer residents at Eagle's Mere, was consecrated by Bishop Rulison on Aug. 12th. There were present in the chancel the Rev. G. C. Foley, of Williamsport, and the Rev. C. A. Brewster, of Vineland, N. J.—Morning Prayer was said by them; the Rev. C. J. Wood, archdeacon of Williamsport, who celebrated; and the Rev. W. E. Daw, of Towanda, in charge. The request to consecrate was read by C. La Rue Munson, Esq., on behalf of the building committee, and the certificate of consecration by the Rev. Mr. Foley.

Though the day was stormy, and the mountains enveloped in mist, yet the disagreeable was forgotten in the beautiful and attractive interior of the church, which received an additional grace from the tasteful array of ferns and flowers, wild and cultivated, with which the ladies of the parish so lavishly decorated the pretty edifice. A large and attentive congregation, in spite of the storm, filled the church, and listened to the strong and earnest sermon of the Bishop on the "Strength and Beauty of the Church of God."

GEARHARTVILLE.—The corner-stone of the new St.Saviour's church,was laid Aug. 1st,by the Rev. C J. Wood,archdeacon of Williamsport, acting for the bishop of the diocese. The Rev. F. J. Clerc, D. D., rector of St. Paul's church, Philipsburg, who also has the oversight of the two missions in the Philipsburg mining region, read an historical sketch of the work at St. Saviour's,and this document was deposited with books, pamphlets, papers and coins, in the corner-stone. The Rev. F. C. Cowper, assistant priest in charge of the mission, made a short address,and was followed by the Rev. Archdeacon Wood, who delivered an able and timely oration. The new church will minister to a large population of miners, and is being built, so far, at a nominal cost, the stone, the sand,and much of the labor being voluntary gifts.

Arkansas

Henry Niles Pierce, DD., LL.D., Bishop

FORREST CITY.—Sunday, July 29th, was a joyous day in church circles. The long looked for day had at last arrived, when the new church could be opened. The first service was most fitting, the Holy Communion at half-past 9, the Rev. C. A. Bruce celebrant,assisted by the Rev. C. H. Lockwood.

A goodly congregation assembled for Morning Prayer at 11 o'clock. The Bishop preached on the subject of worship and closed his sermon with some touching remarks to the faithful little band whose efforts for a house of worship had been so signally crowned with success; and referred most feelingly to some who had been active in the parish church work when first commenced,who are now at rest in paradise.

The music was appropriate and well rendered. Evening Prayer was said at half-past five, and the Rev. Mr. Lockwood read a beautiful sermon from the text, "Bear ye one another's burdens, and so tulfill the law of Christ."

The parish of the church of the Good Shepherd was organized in 1892, when a lot was purchased and foundations laid for a church building. Services had been held at intervals for several years before. This spring work on the superstructure was begun, the ladies' guild having been mainly instrumental in accumulating sufficient funds to put up the building in condition for occupancy, with a small amount borrowed, and the result is the most Churchly church in Eastern Arkansas,if not in the state. It is 25x26 with a tower 12x12, and 65 feet high at the northwest corner. A recess chancel 18x20 extends from the south end, to the east, of which is a vestry room 10x19. The Gothic roof is open and selt-supporting. Walls wainscotted to the window sills, and will be plastered a rough coat from there up, and colored a lighter tint. The wood-work will be oiled only. The choir is commodious and rises three steps from the nave, and the chancel another step, while before the altar is still another. The finishings are plain and chaste, and the whole interior presents an elegant appearance. The beauty and finish of the building are due to the architectural skill of the rector, the Rev. C. A.Bruce. This is the fourth church he has been instrumental in building in this diocese,besides two more in others. He prepared the working plans and has superintended the erection of the building as architect from the begin ning, being in daily and almost hourly attendance since the work commenced, although he has passed long since his three score years and ten.

The cost of the building and grounds has been $2,500, and it will require $1,000 to complete it as originally planned, which will be accomplished as the parish may be able.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

CONSHOHOCKEN.—The vested choir of Calvary church, Rev. Dr. A. B. Atkins, rector, went down to Cape May point, N. J., during the first week in August, and rendered the service at St. Peter's-by-the-sea, on the mornings of the 8th and 10th inst., being the Litany days.

NORRISTOWN.—At a recent meeting of the Vestry of St John's Church, Rev. Isaac Gibson, rector, it was decided to extend an unanimous call to the Rev. W. Herbert Burk, of Gloucester, N. J., as an assistant minister of the parish. On the 31st ult. the Vestry received Mr. Burk's acceptance, and he will enter upon his duties Sept. 1st, and will have charge of All Saints' chapel, succeeding Rev. John W. Kaze, recently resigned. Mr. Burk is 26 years of age, a son of the Rev. Jesse Y. Burke, rector of St. Peter's church, Clarksboro, N. J., and was recently advanced to the priesthood in the church of the Ascension, Gloucester, where he had passed his diaconate.

UPPER MERION.—Christ church (Old Swedes'), Rev. A. A. Marple, rector, mourns the decease of Major Wm. H. Holstein, who entered into rest on the 9th inst., in his 79th year. He had been a vestryman for over 50 years, and "first warden" for a considerable period. He was born in what is now a portion of Philadelphia, but passed the greater part of his life, on the farm where he died, and which had been in the family since 1705. The burial office was said in the old church which he had so faithfully served, on the 14th inst., the rector officiating. In obedience to a request of Mrs. Holstein, no sermon was delivered. Interment was made into the adjoining cemetery, where the rector said the committal service. A large number of prominent citizens were in attendance, members of the Valley Forge Memorial Association, Patrons of Husbandry, etc., with which he had been connected.

In addition to the statistics given in the Bishop's annual address, and printed in THE LIVING CHURCH of May 19th last, the following gleaned from the journal of the Convention, recently issued, may be cited: Whole number of

churches in union with the Convention, 126; sittings, 71,500, chapels in union, etc., 52; sittings, 13,100; parish or Sunday-school buildings, 102; parsonages, 74; cemeteries, 55. Baptisms, (including 605 adults) 4,753; present number of communicants, 40,728; total of public services, 40,451; Mission stations, 20; children catechised, 4,588 times; Sunday-school and Bible classes (including 3 356 officers and teachers), 44,638; other schools (including 165 teachers), 2,141; in the various guilds, Mother's meetings, St. Andrew's Brotherhood, Daughters of the King, etc., there are, as reported, 22,500 members. The aggregate value of church property in the diocese is placed at $12,500,000, on which there are incumbrances and other indebtedness of $342,-729 47. The endowment fund is given as $978,895. It may be stated that regular parochial reports were received and printed from 23 priests, rectors of a similar number of churches not in union with the Convention; and also from nine others who minister to the faithful in chapels and Mission stations.

COATESVILLE.—The corner stone of the new church of the Trinity, Rev. T. J. Garland, rector, was laid on Monday afternoon, 13th inst., in the presence of a large congregation, by the Rev. John Bolton, dean of the Convocation of Chester, acting for Bishop Whitaker, absent in Europe. In the office he was assisted by the present rector; Rev. G. G. Field, a former rector, and the Rev. Messrs J C. Fair, of Downington, and A. G. Baker, M. D., of Philadelphia, the latter was the officiant making address. A historical sketch of the parish was read by Mr. Horace A. Beale, rector's warden, since its organization in 1868. The edifice to be erected is after designs by Mr. George Natress, of Philadelphia; is of English Gothic of the 13th century; the material employed is local limestone with cut stone trimmings. The plan shows a nave 25x55 feet, and a chancel 25x20 feet in depth. Three octagonal columns, with carved capitals of varied designs, support the clerestory, forming four bays, and divided the nave from the side isles. The roof is open timbered. Four lancet windows on either side of the clerestory will give ample light and ventilation. There are three lancet windows of equal size at the end of the chancel, to be filled with stained glass appropriate to the location, and a fine rose window over the central lancet. Between the base of the central window and the top of the altar will be a reredos of cut stone, in the centre of which, amid rich traceries will be a mosaic of "The Disciples at Emmaus." A handsome carved oaken rail divides the sanctuary from the choir; within the latter will be the choir stalls and prayer desk. The organ will be placed in a recess on the gospel side of the choir, with the pipes displayed into the chancel. A fine brass pulpit will stand on a pediment outside the chancel arch, while on the opposite side will be placed an eagle lectern. There will be sittings for about 400 persons. A feature of the exterior is a picturesque open stone porch. It is expected that the church will be completed and opened on Easter Day, 1895.

Maine

Henry Adams Neely, D.D., Bishop

On Sunday last, August 12th, the guests of Belleview Cottage enjoyed the privilege of taking part in the first Episcopal Church services ever held upon this island.

The Rev. Elvin K. Smith, rector of St. Andrew's church, Lambertville, N. J., secretary of the diocese of New Jersey, and for many years rector of St. Mary's Hall, Burlington, N. J., being an inmate of the cottage, kindly consented to hold services.

At half-past ten all assembled in the sitting room and joined in a hearty and responsive service, followed by the hymn "Rock of Ages." Mr. Smith gave a very clear and earnest explanation of the parable of the Vineyard.

In the evening at 8 o'clock, a number of persons from the neighboring cottages came to join in another beautiful service, with an excellent selection upon the necessity of earnest prayer in perfecting our spiritual life.

Massachusetts

William Lawrence, S.T.D., Bishop

SOUTHBOROUGH.—Dr. Joseph Burnett, a well-known and respected layman of the diocese, and the senior warden of St. Mark's church, died, under peculiarly sad circumstances, on Aug. 11th. While out driving, the horse became frightened at an electric car, and Dr. Burnett was thrown out of his carriage; in falling, he struck his head and remained unconscious till seven o'clock the same evening, when he passed away. For many years he has been a familiar figure in Church circles, and his active generous help, as well as counsel, has endeared his name in many places. In the town of Southborough, where he was born, the parish of St. Mark's is indebted to him for the stone edifice, which he erected in 1862. At one time he was a vestryman of St. John's church, Framingham, and of St. Paul's, Hopkinton. He was also one of the original corporators of the church of the Advent, Boston. In no place was his presence more esteemed than at the Church Home, South Boston, where he was a trustee. His kind, gentle ways soon won for him the attention and good will of the children, who knew him well and rejoiced to welcome his regular visitations there. Every growing enterprise of this institution he endorsed, and gave his interest and support towards its furtherance. His good business capacity and careful administrative ability made him always a desirable member of a committee looking out for the financial condition of any project. Careful and wise in method, patient in vicissitudes, generous in necessities, gracious and condescending in manners, this good laymen has left behind him the influence of a strong Christian life and exampleship. His devotion to the Church was always prominent and characteristic of his energies. He was laid to rest near the church, which he loved so well, on Aug. 15th. The Holy Communion was celebrated at 10:30 A. M., and the funeral was at 12:15 P. M. His son is the Rev. Waldo Burnett, rector of St. Mark's church.

Florida

Edwin Gardner Weed, D. D., Bishop

Summary of statistics: Bishop, 1; other clergy, 28; candidates for Holy Orders, 2; postulants, 3; Baptisms—adults 77, infants, 261; Confirmations, 298; marriages, 68; burials, 34; communicants, 3,070; number of churches—37; chapels, 6; rectories 4; school buildings 3; homes 2; parish houses 5; missions 8; lay readers, 25; Sunday school teachers, 221; Sunday school scholars, 1,917; contributions—parochial, $36,855.18, diocesan, $6,218.11, foreign, $4,321.28; value of church property, $322,015.00.

The Rev. George W. Gilmore (colored), who was recently ordained deacon by Bishop Weed, and is in charge of the mission among the colored people in Gainesville, Fla, is a native of England, where he was educated, and is a member of the Royal College of Preceptors in London. He came to Florida about five years ago for his wife's health. His services are at present held in a cottage, and he has good day and Sunday school. Twenty persons have been confirmed. He thinks there is a great field where he is for missionary work, but he needs a church and a larger school house.

Louisiana

Davis Sessums, D.D., Bishop

The rector of Christ church cathedral, New Orleans, has had a sounding-board placed over his pulpit, which entirely obviates the difficulty of hearing the preacher, a thing which has long annoyed the worshipers in that beautiful church. The acoustic effect is entirely satisfactory to both speaker and listeners.

The Rev. C. C. Kramer has been called to the rectorship of the church of the Epiphany, New Iberia, which he has accepted, and he will enter upon his duties there on the return to New Orleans of the rector of Trinity church, for whom, during his absence from the city, Mr. Kramer has been officiating. Mr. Kramer was rector of the church of the Epiphany some years ago.

The church of the Good Shepherd, Lake Charles, has purchased an excellent lot 200x148 feet, whereon they will build a church and rectory. The rectory will be so built that, while providing a home for the rector and his family, it can also be made the centre of the social life of the parish.

SHREVEPORT.—St. Mark's church has just received its new organ from the Hook & Hastings Co., of Boston. It has two manuals with pedal bass, and will be finished, ready for use, on Sunday, Aug. 19th.

Delaware

Leighton Coleman, S. T. D., LL. D., Bishop.

Summary of statistics: Bishop, 1; other clergy, 41; clergy, parochial and missionary, within the diocese, 26; candidates for Holy Orders, 1; postulants, 3; priests ordained, 2; deacons ordained, 2; Baptisms: adults, 43; infants, 361; marriages, 78; burials, 191; Confirmations, 186; communicants, 2,987; churches consecrated, 2; churches and chapels, 43; parishes and organized missions, 37; Sunday schools: teachers, 292; scholars, 2,829; total contributions, $73,127 72.

New Jersey

John Scarborough, D.D., Bishop

WOODBURY.—The tower of Christ church, the Rev. H. E. Thompson, rector, was struck by lightning during a recent storm, several large coping stones were displaced, and portions of the slate roof injured, together with some of the interior plastering. The building was fully insured, and the repairs will be soon effected.

RIVERTON.—On Wednesday, August 1st, the corner-stone of the new parish house of Christ church, the Rev. R. Bowden Shepherd, rector, was laid by the bishop of the diocese. A number of the diocesan clergy, also several from Philadelphia, were present. Addresses were made by the Bishop and the Rev. Dr. Hibbard. Luncheon was served by the ladies of the parish to the visitors. The building, which is to be of Trenton stone, in keeping with the church and rectory, will be two stories high, the dimensions being 83x39 ft. A liberal offering was given in behalf of the building fund.

RIVERSIDE.—On the evening of the Feast of the Transfiguration, a service of thanksgiving and consecration was held in Memorial chapel, upon the occasion of the completion of the enlargement of the building.

A large congregation was present, and the Bishop preached a most interesting sermon. The Rev. P.W. Stryker, rector, and his son, the Rev. Leonard W. Stryker, were in the chancel, and took part in the services. The music, rendered by a large choir, under the direction of the Rev. Leonard W. Stryker, was excellent. The 6th of August was selected by the rector for this service, since it was the anniversary of the laying of the corner-stone of the chapel eight years ago.

The congregation has handsomely carpeted the building and given also a chandelier, heater, books, and lamps for the chancel. Mrs. L. Rodman, of Philadelphia, who built the chapel in memory of her brother and sister, Mr. and Miss Kirkham, generously supplied the means for its enlargement.

Northern Michigan

APPOINTMENTS OF THE BISHOP OF OKLAHOMA

AUGUST

31. Zion church, Wilson.

SEPTEMBER

2. A. M., St. Stephen's, Escanaba; P. M., Grace mission, Gladstone.
3. Mission at Maple Ridge.
4. St. Paul's, Marquette.
5. Mission at Seney. 6. Mission at Grand Marais.
7. Mission at Newberry.
9. A. M., Epiphany, Bay Mills; St. James', Sault Ste Marie.
11. Mission at Detour. 13. Good Shepherd, St. Ignace.
14. St. Alban's, Manistique.
16. A. M., Grace church, Ishpeming; St. John's, Negaunee.
18. Holy Trinity, Iron Mountain.
19. St. John's, Iron River.
20. St. Mark's, Crystal Falls.
23. St. Paul's, Ironwood; P. M., Mission at Bessemer.
25. St. Mark's, Ewen. 27. Ascension, Ontonagon.
30. Trinity church, Houghton.

OCTOBER

1. Christ church, Calumet. 2. St. David's, Lake Linden.
3. Mission at L'Anse or Pequaming.
4. Marquette for general business.
7. Menominee.

West Virginia

Geo. Wm. Peterkin, D.D., LL.D., Bishop

The report of the condition of the missionary work of the diocese shows a considerable decrease in receipts during the past year. The total contributions to this fund were $1,739.13. The receipts of last year were $2,159.29, and of the year before, $2,428.82. At the same time expenditure has increased, the demands during the past year amounting to $2,263.61, while the demands for the preceding year were $2,091.44. This has made a heavy inroad on the large balance on hand at the beginning of the year, making the sum now in hand only $481.64, a sum scarcely more than sufficient to meet the stipends due July 1st to the missionaries. Not less than $2,500 is needed to carry on the work properly. The number of missionaries aided during the year has been 19, and there are now 14 at work in the diocese, and three students were employed during the summer months. One parish heretofore aided has become self-supporting, and the churches at Moundsville and Martinsville, under the active and efficient administration of their present rector, have waived their claim to the appropriation made on their behalf.

St. Andrew's mission, Wheeling, recently founded by the St. Andrew's Brotherhood men in that city, is flourishing despite adverse circumstances, and is receiving the earnest care of the missioner in charge, who sees great possibilities in its further development.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The Bishop of the diocese sailed from Philadelphia, Aug. 18th, on the steamer Kensington, intending to return in time to begin his visitations on Sept. 16th.

Most of the clergy of Pittsburgh are taking their holiday in August. The Rev. Dr. Mackay is at his cottage on Long Island; Dr. White is yachting about Long Island; Dr. Maxon and Mr. McLure are at Fisher's Island; Mr. Grange is in Maine; Mr. Rede is visiting friends in Maryland and Virginia; and Dr. Arundel is at the seashore.

The Rev. Frank Steed, formerly of Luray, Virginia, has accepted the rectorship of the church of the Nativity, Crafton, and will go into residence Sept. 1st.

The Brotherhood Rescue Mission in Wylie avenue, Pittsburgh, is continuing its work uninterruptedly through the summer. The meetings, held on four nights of the week, are largely attended, and a larger number of the submerged class are being reached by them. The list of those who seem to have been permanently reformed and brought under Churchly influences is already a long one. The mission has amply proved the wisdom of its establishment, and shown itself worthy of the confidence and generous support of Church people everywhere.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

MEDINA.—The beautiful credence recently placed in the chancel of St. John's, the Rev. R. L. Macfarlane, B.A., rector, in memory of the late Ann Cambers Whittaker, was suitably dedicated to the service of Almighty God on Sunday, Aug. 5th, in the presence of a large congregation. The office of dedication consisted of a brief responsive service, followed by prayer, offering the gift for the sacred purposes of the sanctuary, and asking the Divine blessing on all who had given of their substance towards the furnishing of the house of God. The address was then delivered by the rector.

One of Miss Whittaker's favorite hymns, "Abide with me," etc., was then announced, during the singing of which the credence was reverently unveiled by Mr. Arthur C. Chapman, the designer. The dedication office was appropriate throughout, and the singing of the efficient vested choir added much to the reverence and solemnity of the service.

The rectory of St. John's, Medina, is undergoing extensive alteration and decoration, preparatory to its occupation by the rector and his family in September.

Iowa

Wm. Stevens Perry, D.D., D. C. L., Bishop

Tuesday, August 7th, at 11 o'clock, the ceremonies incident to the laying of the corner stone of the church of the Good Shepherd, Spirit Lake, the Rev. T. F. Bowen, rector, began. Ven. Archdeacon McElroy, of the Waverly Convocation, representing the Bishop, officiated on the occasion, assisted by the rector of the parish, and the Rev. Dr. Quinn, of Mason City, and Dr. Jackson, of Emmetsburg. After the stone was duly laid in position Archdeacon McElroy delivered an address appropriate to the occasion and pronounced the Benediction.

In the stone were deposited a copy of the subscription list, one of the local papers, the *Iowa Churchman*, etc.

The Rev. T. F. Bowen has done an excellent work here and in Estherville, where he makes his home. The church will be ready for opening and consecration in October, all being well.

The Rev. Dr. Quinn, of St. John's church, Mason City, in addition to his work in St. John's parish, is now engaged in visiting several of the towns in the vicinity and holding occasional services at the following points:

Meservey and Spencer, monthly; Webster City, once a fortnight.

Our Church people, deprived so long of their own services, enjoy these visits of the Rector of St. John's very much.

"High Church"

BY THE REV. W. H. MOORE

It is a very curious thing that the term "High Church" is used by a certain class of Church people as a reproach to a person or a condemnation of a doctrine or practice. It passes comprehension how any one can take a low view of our Lord, or His body, the Church, or the means of grace by which we are fitted for the heavenly life. It is true that the term is used by persons who have not the slightest idea what they mean by it, and the application is often absurd and funny. And it is often applied by those, who knowing something of the ways and requirements of the Church, yet wish to find some justification of their own non-conformity. Put to the question they would be at a loss to define just what they mean, and in the last analysis it would prove to mean anything they did not like. Now, if any one will be bold enough to investigate, he will find that this Bogy of "High Church" is no Bogy at all; it has been but a sham ghost dressed up to frighten ignorant people. If we ask people about it we shall soon find that there is no reason for any such distinction among people who accept the Church and use the Prayer Book. Let us hear some of the answers and judge for ourselves.

High Churchmen think a great deal of the Church. But our Lord said that the gates of hell should not prevail against it and that He would be with it alway, even unto the end of the world. An Apostle speaks of the Church which Christ has purchased with His own blood; a glorious Church without spot or wrinkle. The Prayer Book speaks of the Church as God's household; built upon the foundation of the apostles and prophets, Christ Himself being the chief corner-stone; His Body. It says that the visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached and the Sacraments be duly administered.

High Churchmen have strong views of the ministry, and hold that a valid ministry is to be found only in the Apostolic Succession. But the Bible says that our Lord was careful to ordain a ministry and commission it to make disciples and administer the Sacraments. "As my Father has sent me, even so I send you." The Prayer Book says: It is evident to all men diligently reading Holy Scripture and ancient authors that from the Apostles' time there have been these orders of ministers in Christ Church, Bishops, Priests, and Deacons, which offices were evermore had in such reverend estimation that no man might presume to execute any of them, except he were first called, tried, and examined, and known to have such qualities as are requisite for the same, and also by public prayer, with imposition of hands were approved and admitted thereunto by lawful authority. . . . No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in this Church, or suffered to execute any of the said functions except . . . he hath had Episcopal consecration or ordination."

High Churchmen believe that priests of the Church have power to pronounce absolution. St. John, in his Gospel (Chap. xx), says: "And when He had said this He breathed on them and saith unto them, 'Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them: and whosesoever sins ye retain, they are retained.'" In the Morning and Evening Prayers in the Prayer Book, the priest is directed to say after the General Confession that Almighty God "hath given power and commandment to His ministers to declare and pronounce to His people, being penitent, the absolution and remission of their sins." At the ordination of a priest, the bishop is directed, as he lays his hands on the candidate, to say: "Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained."

High Churchmen believe in Baptismal Regeneration. Our Lord says: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." The Prayer Book says that the inward and spiritual grace of the Sacrament of Baptism is "a death unto sin and a new birth unto righteousness, for being by nature born in sin and the children of wrath, we are hereby made the children of grace." And at the Baptism of a child the minister says: "Seeing now, that this child is regenerate and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits." And then, "We yield Thee hearty thanks most merciful Father that it hath pleased Thee to regenerate this infant."

It is High Church to believe in the Real Presence of our Lord at the Holy Communion. Read the sixth chapter of St. John's Gospel. The Prayer Book calls the sacrament a divine and comfortable thing, teaches us to pray that we may so eat His flesh and drink His blood that we may be cleansed from sin; calls the consecrated elements the Body and Blood of the Lord and to avoid all risk of profanation of the Holy Mysteries, orders that what remains shall be reverently consumed.

It is High Church to observe Lent and all Fridays as days of abstinence. Our Lord tells us to fast and says that some things cannot be done without prayer and fasting. The Prayer Book says that the Ember and Rogation days, the forty days of Lent, and all Fridays in the year, except Christmas days, are days "on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion."

It is very High Church to cross oneself. Our Lord died for us upon the cross. He defeated the powers of darkness by it. An apostle said that he gloried in the Cross. Sometimes Christian people sing—

> At the sign of triumph
> Satan's host doth flee

When we were baptized we were signed with the sign of the Cross, and the Prayer Book says that "the Church knows no worthy cause of scruple concerning the same."

Thus we shall find that the "High Church" position is Scriptural and fully sustained by the Prayer Book." What may be termed "Low Churchmanship" is not so much in holding any position in church doctrine and practice, as in falling short of the standard. In other words, High Churchmen are loyal and obedient to the Church and Prayer Book, and the "Low" are defective in those respects. Certainly, it should never be a reproach to anyone that he believes in the Church of which he is a member and desires to obey the Prayer Book as his guide in worship and the spiritual life.—*Cathedral Chimes.*

Echoes From "Kamp Kontent"

IN THE ROCKIES, Aug. 6, 1894

DEAR LIVING CHURCH:—The Feast of the Transfiguration! A good thing it is to spend it in the mountains—a far better, if the Church opens her doors, with her altar

> "For high Communion meetly spread."

And so we were glad this morning to turn our footsteps to St. Andrew's chapel, while the mountain peaks were still transfigured with the light of early day. This little chapel has an especial charm—a mountain torrent flows around two sides of it—quite close to it, indeed—mingling the sound of its many waters with the canticles of the Church, singing of the everlasting hills from whence it comes, and of Him who filleth the water-courses. A lovely place in which to keep the feast in honor of Him who so often sought the mountains. St. Andrew's doors are open at all times for prayer, and Evensong is daily said. It is delightful to find such provision for worship—to know that

> "Be the day weary, or be the day long,
> At length it ringeth to Evensong."

This region furnishes many a charming retreat from the heat of lower altitudes. Of pleasant places for day excursions there are many—canyons, caverns, peaks may be reached on foot by those whose breathing suffices for this thin air; for those of less lung capacity, or who, on alpenstock, would "lard the lean earth," there are vehicles of all degrees of pretension; and the burro, like the "four-and-twenty steeds" in the "Lay of the Last Minstrel," stands "saddled and bridled both night and day"—stands with visage immovable, a comical contrast to the hilarity about him. At such times I have watched him in many materializations; but never has he betrayed himself into an expression of his views. He may be thinking: "What fools these mortals be;" but not a contemptuous wrinkle, not a derisive flap of the "fair, large ears," reveals his sentiments. Such is his bearing in society. Once, however, unseen by him, I heard him utter one prolonged note that "might have shattered all his bulk;" and then I understood the grim humor of his Rocky Mountain title: "The Colorado Canary Bird!" His one aim in life is how not to get over the ground. Incessantly must his rider try conclusions with him, resulting generally in a compromise—he does not have to carry the beast, he has only to walk beside him. If then the would-be rider is a philosopher, he will devote himself to the study of his four-footed comrade, to pluck out the heart of the mystery of that countenance, as unspeakable as the Turk, as inscrutable as the sphinx. Then the more leisurely one proceeds, the more opportunity for taking in the ever-changing beauty of these mountains; and at every pause, he will find the burro and himself to be of one mind—in regard to the pause, I mean; not otherwise, of course, would he write himself down an ass.

Better even than mountain excursions is it to sit, as I am doing, at the door of one's tent, and that tent beneath the pines, and beside a rushing, leaping mountain stream! Hear how the waters come down! What a rush and roar! See yon darkling pool where, mayhap, lurks the trout that shall furnish forth the chief dish in this evening's supper at Kamp Kontent! The small boy, further up the chasm, has already well filled his basket. Perhaps it were better after the manner of the amateur fisherman, to enter into negotiations with the small boy. But no; we will trust to fisherman's luck, sustained and soothed in case of failure, by the consideration that the larder is well stocked with "bacon nothing lean;" and bacon—that is the latest "fad"—is the sovereignest cure in the world for ills of human flesh.

To-day I have seen, on the upland, the advance-guard of the army of the golden rod, which will soon possess the land. That means that autumn is near at hand—autumn and the end of summer outings. Shall we be sorry? No; for labor, too, is sweet, and a life all "playing holidays" were not a blessing. So let us welcome the golden index that, from valley and hillside, warns us that summer is waning. It is an index, too, that points heavenward; and while it tells us that days of renewed toil are near, it also reminds us that life is not all endless toil and endeavor, that Heaven is over all. The Church, too, comes to us, in this last of the summer months, with the Feast of the Transfiguration; and while the world of nature is putting on a golden glory, she bids her children think of Him, the Only Begotten Son, who, on the mount, was "wonderfully transfigured;" and she bids them pray that, "delivered from the disquietude of this world," they may hereafter be permitted to "behold the King in His beauty."

Y. Y. K.

A Church boarding and day school is to be opened on Jan. 15, 1895, by Mrs. J. S. Bennett and Miss Julia H. C. Acly, daughter of the late Rev. Chas. G. Acly, for the reception of American girls who wish to study in Paris.

A French woman of experience will reside in the house, and the ordinary branches of study may be pursued either in English or French. The modern languages will be taught by native professors, and each department of study will be in the hands of a skilled instructor. A good opportunity is opened for those who desire a finishing course.

The rare advantages which Paris offers for the study of language, music and painting, and for all the arts and sciences, in fact, make it important that such a school should be established here, under Church influences, where our students may avail themselves of all these advantages, and yet be free, as far as may be, from the unfavorable conditions of foreign life. Religious instruction will be given by the clergy of the church of the Holy Trinity.

The project has been undertaken in response to requests for a school of this kind from bishops and laymen in America.

Applications for a prospectus may be addressed to Miss Julia H. C. Acly, Credit Lyonnais, Paris, France. Inquiries may also be made of the Rev. Dr. Morgan, rector of the American church, who will be patron and visitor of the school. Dr. Morgan's address is 5, Avenue Montaigne, Paris, France.

Reference is made by special permission to the Rt. Rev. John Williams, D.D., LL. D., Bishop of Connecticut, and to the Rt. Rev. William Croswell Doane, D. D., LL. D., Bishop of Albany.

The Living Church

Chicago, August 25, 1894

Rev. C. W. Leffingwell, Editor and Proprietor

BISHOP PENICK, in the letter which we published Aug. 11th, sets forth very forcibly the pressing needs of the work among colored people. We trust he will continue to cry aloud and spare not until the Church is thoroughly aroused to the immense importance of this work. He makes some statements which call for thoughtful consideration. Thus he says that out of the 7,500,000 negroes in the United States, we now have some 7,000 communicants, or some 20,000 souls under our care. The disproportion is obvious, and suggests inquiry as to its reason. Why is it that the Church does not reach more of these people? Bishop Penick seems to hint at an answer when he says, "now 2,000,000 of these people can read, and so can join in our services." In a circular recently issued, he puts it more plainly: "Now that 2,000,000 of these people can read, they are ready, and with proper guiding many of them would gladly come and accept our beautiful written service, which they could not do before." Are we then to wait until the negroes learn to read before we present the Church for their acceptance? Is there no way of bringing the Gospel to them until they are sufficiently advanced to join intelligently in the services of the Prayer Book?

IT is quite possible that an uneducated negro would fail to appreciate the beauty of, and be won by, the service of Morning or Evening Prayer preceding a sermon. It requires at least the ability to read to adopt it as the vehicle of devotion. If this be the general plan of work among these people, it is inevitable that the Church will be slow in winning their allegiance. The speller must precede the Prayer Book. But we need not wait for them to learn to read before telling them the story of Divine love. Our Lord Himself has taught us how all men may be drawn unto Him. The perpetual memory of His death and sacrifice is the norm of all worship and the alphabet of devotion. The ignorant, those who cannot read Morning and Evening Prayer, can at least understand the evangelical preaching of the altar. The pleading of the sacrifice of the death of Christ is the telling of the story of redeeming love. It is the presentation of the great central truth of the Gospel in such an object lesson to poor, dying souls that they cannot misunderstand. They do not need to go to school to understand that Christ died for them, and that the Church is the faithful witness to that death and sacrifice.

IF then, the Church fails to reach any considerable portion of the negro population, or if it be felt that she cannot reach them until education has advanced them, it might be well to ask if the Church is going to work in the right way to reach them. The altar should precede the pulpit and even the school-house. The exhibition of the love of God in the sacrifice of the death of Christ is the evangelical story which wins all souls to the Saviour. He has given us the plan of all evangelizing work in His own words: "I, if I be lifted up from the earth, will draw all men unto Me"—all men, whether white or black, learned, or unable to read. The Rev. W. Carlile, the founder and secretary of the Church Army in England, thus testifies to the efficiency of this preaching the Gospel to the unlearned:

> Whereas the educated and refined prefer a very quiet service in the early morning without music, the working man, as may be gathered from the early morning Church Army or Methodist prayer meeting, delights in much singing—he cannot meditate in silence as the educated have trained themselves to do.
>
> As I find the Holy Communion to be not only a prayer meeting, a holiness meeting, a Gospel meeting, a Bible reading, but also in obedience to the Lord, a magnificent and unparalled Gospel preacher, I would plead that every effort should be made to make it the real bright, happy service of praise which it was in the primitive Church.

THE TWO English archbishops have initiated a movement for Church Defense, which is hailed by the Church papers as the most important which has yet been set on foot, and likely to lead to far-reaching results. They have appointed a central committee of leading laymen, who have chosen the Bishop of St. Asaph (Wales) as their chief adviser. They design, primarily, to bring about a union of Church people throughout the entire country, to work in every parish and neighborhood, and as far as possible to rouse every village in England to a sense of the dangers which threaten the Church, and the reasons why she should be defended, maintained, and rendered more efficient for her great work. An intelligence department will make use of the press to circulate true information and correct false statements about the Church. A large literature in the shape of tracts or leaflets will also be disseminated in all directions. Public meetings will be organized and the ablest speakers procured. The whole machinery of Church organization will be brought into play as the medium of the work, bishops with their committees, archdeaconries, rural deaneries and parochial committees. The plan also contemplates the organization of ladies' committees, general, diocesan and local. "This movement," say the archbishops, "is not so much that of a new society, as of the Church acting upon itself for the purpose of extending instruction, information, and encouragement, as to the obligations and position of the Church."

"An Eye-Opener"

The Southern Churchman prints a communication entitled "An Eye-Opener," the writer of which, ignoring the imperative necessity that all who hold the fundamentals of the Christian Faith should unite against the common foe, namely, the rationalism which is striving by every means to gain a lodgement among us—and so far with too much success—rather recommends division. He thinks it is time for those who think with him to combine against "Ritualism." He says: "We must agitate persistently." And against what is this agitation to be directed? An enumeration of points is presented as follows: "Processional crosses, altar lights, a censer and incense, altar cross and rood-screen cross, alb, girdle, stole, dalmatic, tunicle, chasuble or vestment, maniple, cassock." It is not so many years since this list would certainly have included flowers, choral services; or even the singing of the *Venite* and *Te Deum*, crosses outside the church as well as inside, and the altar itself as well as its ornaments. The articles are somewhat heterogeneous, and it will be news to many that some of them are "ritualistic," stoles and cassocks, for example.

The writer does not seem to be aware that this kind of agitation is nothing new. The Puritan faction in England and in this country has been accustomed for the last half century to lump together everything which tended to beautify the house of God and render His worship externally glorious under the name of "Ritualism." This agitation has surely been persistent enough and determined enough. But it cannot be said to have met with encouraging success up to this date. It is well known that in England the anti-Catholic movement has been defeated in its own chosen field, the courts of law, and that such of the articles enumerated above as have been adjudicated upon have been decided to be legal.

If the main argument employed by the contributor to *The Southern Churchman* is a fair specimen of the controversial methods of the agitation he wishes to revive, it is no wonder it has not hitherto been more successful. He says that "Ritualists" (under which term he evidently includes the great mass of High Churchmen) are accustomed to refer to the statement in the Prayer Book that "this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship, or further than local circumstances require." It has been supposed accordingly, that, in the absence of any direction on the subject of ornaments, vestments, and the like, we were necessarily referred to the more specific directions of the "Ornaments Rubric" in the English Prayer Book.

But just here, the contributor has made a discovery. The "Ornaments Rubric" was superseded and set aside by subsequent enactments! What a pity this has never become known to the English ecclesiastical authorities! For many years, bishops, courts, and privy councillors, have wrestled with this rubric, but they have not discovered this simple solution of the whole business. It is worth examination. The writer says that "the celebrated 'Ornaments Rubric' of Edward VI.'s First Prayer Book (1549) was superseded and set aside by subsequent enactments—*i. e.*, (among others) by the xivth canon of 1604." This is not a promising start. The "celebrated Ornaments Rubric" first appears in the Prayer Book of Elizabeth in 1559. But perhaps this was a slip of the pen. It might still be true that the rubric was superseded by subsequent enactments. The statement is that this was actually accomplished by a canon of 1604. Another difficulty: how can a canon supersede or repeal a rubric? But letting that pass, let us examine the canon, which the writer quotes as follows: "All ministers shall observe the orders, rites and ceremonies prescribed by the Book of Common Prayer, as well in reading the Holy Scriptures, and saying of prayers, as in administration of sacraments, without diminishing, in regard to preaching or in any other respect, or adding anything in the matter or form thereof." Taking this as it stands, what does it do? It orders strict obedience to the prescriptions of the Book of Common Prayer. The "Ornaments Rubric" is one of these. So far, therefore, from setting aside that celebrated rubric, the canon insists upon its careful observance without addition or diminution. It is simply amazing that any writer should quote such language for such a purpose.

The quotation given is meant as a translation of a portion of the xivth canon of 1604. As such it is so inaccurate as to convey, in the concluding clauses, a meaning quite opposed to the original. The contributor, however, is not directly responsible for this, since he has taken his translation from another writer of little learning and no authority. We venture to offer a more correct version: "Every minister, moreover, shall carefully observe all the orders, rites and ceremonies which are prescribed in the said book, as well in reading the sacred Scriptures and reciting the prayers, as in the administration of the sacraments, without any addition or diminution whether of matter or form, with a view to the preaching, or for any other cause whatsoever." (Cardwell's Synodalia, vol. 1, p. 171.) The text shows what every student of the period knows, that the canon was framed to meet the license of the Puritans themselves, who set aside the established order according to their own sweet will, altering or omitting, and even endangering the essentials of the sacraments themselves (their "matter" or "form"), for the sake of giving prominence to the supreme function of preaching.

Suppose, however, for the sake of argument that an important rubric could be annulled by a canon, and that this was actually done by the canon cited. It will then appear that it was immediately re-

enacted. In that same year, as a result of the Hampton Court Conference, the Prayer Book underwent a revision. A "superseded" rubric would, of course, be stricken out. But no, in the new Prayer Book of James I. this persistent rubric is re-published without even an alteration.

But the crowning absurdity of this writer's argument still remains. The "celebrated Ornaments Rubric," he says, was repealed in 1604. But the "Ornaments Rubric" which now stands in the English Prayer Book, the only one with which we have any possible concern, was placed there in 1662. This was a revision of the rubric of Elizabeth and James, by the addition, after "ornaments of the Church," of the words: "and of the ministers thereof." The Puritans protested that this would bring back the pre-Reformation vestments, and the bishops did not deny it, but made the change, nevertheless. The writer of the article upon which we are commenting reproaches the ritualists for concealing the fact that the Ornaments Rubric was superseded and set aside in 1604, but he is himself guilty of a still more important concealment in not explaining to his friends how a rubric can be repealed nearly sixty years before it is enacted!

The mistakes and absurdities of this writer are worthy of notice for two reasons: first, they are evidently presented in perfect good faith. He is relying upon other writers whom he supposes to be of authority, though the slightest investigation shows them to be completely untrustworthy. The other reason is that his communication is thought worthy of a prominent place in a Church paper of good repute and wide circulation. If, however, any of the dreadful "ritualists" whom the writer regards with such aversion, have been shaking in their shoes with fear of the threatened "agitation" against their cherished usages, such an article as this well serves as an "eye opener", to show how small is their cause for alarm, at least in the open field of argument and fair discussion.

The Holy Eastern Church

No one can fail to feel a great interest in those venerable Churches in the East, which now for long centuries have been trodden down beneath the feet of the Moslem oppressor, and yet amid every persecution have kept the faith, refusing to yield either to the voice of Rome or to the voice of Protestantism. There is the Holy See of Jerusalem, whose first Bishop was James the Just. There is the Holy See of Antioch, founded by St. Peter the Prince of the Apostles. There is the Holy See of Alexandria, watered by the blood of St. Mark, the Evangelist, its first Bishop. The Holy See of Rome is but a daughter of Jerusalem, "the Mother of all Churches."

It is sad indeed to think of Rome separated from these, the great pillars of the Catholic World, and to know that while Constantinople has continued faithful in their fellowship, although younger and having no Apostle for its founder, Rome has been rejected because of her forgetfulness and neglect of the Lord's own command, that it should not be among the Apostles as among the princes of the Gentiles, one having Lordship over the others, but that all should be brethren, with one Lord and Master the Lord Jesus Christ.

Besides these Ancient Churches of the Greek-speaking East, there is also the great and glorious Church of Russia. How full of zeal and of missionary enterprise, is evinced by the most blessed fruits of her labors in Japan. To this Church belong all the peoples of the Russian Empire with but few exceptions, and quite lately vast numbers who had for years been induced to submit to the yoke of Rome have now returned to the Communion of the Orthodox East.

All this becomes of the greatest interest to us when we see day by day that those barriers which were erected between us and the Eastern Churches by our subjection for centuries to the Papal yoke are now gradually being removed, and that while we are learning to look with eyes of love upon these Churches which were the cradles of our holy religion, the learned in these quarters are discovering that we of the Anglican Communion are neither the followers of Luther nor Calvin, nor of any other heretic, but a part of that same Church of which they are the venerable first fruits, a part which in the struggle to get free from the un-catholic usurpations of Rome had suffered much and imbibed many of the errors of others making the same attempt at emancipation, but with different ends in view. It is sad, but, alas! true that the errors of Protestantism are but too prevalent among us, both clergy and people, but yet we have kept the whole of the divine economy of the Church, and retaining, as we have done, the true priesthood, we have the same divine sacrifice to offer, we have the same Holy Bread, we absolve the penitent and confer all other necessary graces even as they.

Under these circumstances it is not strange that there should be a force drawing us together, and lately this has been very evident. We have seen statements upon this subject which have caused us sorrow, because they were not true. It is not true that Archbishop Lycurgus assisted as a bishop at a consecration of the English Bishop Suffragan of Nottingham, and the fact that priests of the Greek Communion have been present at services in our Churches, such as at the funeral of the late Bishop of California, is no more significant than the presence of dissenting ministers of every name on the same occasions.

There are some steps, however, which are of real significance, and these should be kept quite distinct from others which are either untrue or of doubtful significance.

Some years ago the Patriarch of Jerusalem allowed the use of the Chapel of Abraham in the Church of the Holy Sepulchre for the Anglican church. He has often invited the Anglican clergy to go with him to functions, and has placed them in the chancel among the clergy.

A short time ago the Russian Bishop of California (whatever his official title may be), at the invitation of the Bishop of Iowa, was present in his cathedral and sat vested in the chancel.

At the consecration of the Bishop of Massachusetts the Archbishop of Zante, who came to represent the Eastern Churches at the World's Fair, was present in the chancel during the function and preached a brief sermon.

At the opening of the Diocesan Convention of New York the same prelate was present in the sanctuary, and received the Holy Communion at the hands of the Bishop of New York.

At the Missionary Meeting in Chicago the same Archbishop made an address.

Now these acts must not be interpreted as meaning more than they really do. But even when we remember that these are only the actions of individuals, and that the Greek and Russian theologians at the Bonn Conference refused to give a positive opinion in favor of the validity of our orders, yet we may justly conclude that these acts are the outgrowth of a fairly well developed feeling among Eastern ecclesiastics of culture, and that if we are careful to do our part there is good reason to hope that the venerable patriarchs of the East will not be indisposed to welcome us to closer relations with themselves. Moreover, it is worthy of note that on these occasions the Nicene Creed must have been used with the Western addition of the words "and the Son," and the fact that this was not publicly resented would seem to indicate that our Western Doctrine is now better understood, and found not to be inconsistent with the belief of the Orthodox East.

Letters to the Editor

MEN'S HELP SOCIETY.

To the Editor of The Living Church:

Kindly permit me to inform the clergy that the papers of the Men's Help Society, for which many of them have applied, will be ready for distribution early in September. The delay in sending them out has been unavoidable.

Faithfully yours,

Boonton, N. J. PERCY T. FENN.

BAPTISM BY IMMERSION

To the Editor of The Living Church:

In answer to the letter of the Rev. T. D. Herron in THE LIVING CHURCH of June 16, 1894, permit me to say that the Rev. Dr. Edson, of Lowell, Mass., baptized by immersion more than one person in St. Anne's church, and he took good care that each one went under the water.

So also the Rev. Dr. Estes, of Amesbury, Mass., took them down to the river and put them under the water. For my part I always offer to baptize by immersion.

B. O. BAKER, M. D.

SERVICE FOR RECEPTION OF CONVERTS

To the Editor of The Living Church:

Frequently Roman priests are uniting with the Church, and Anglican perverts are returning. Why have we not some settled service for the reception of such men?

Rome has two modes for reception, as given in "Catholic Belief," by the Very Rev. T. F. Di Brano, D.D., pages 239—246. The chief point about the most complete of these are the additions to the Nicene Creed by Pope Pius IV. and Pope Pius IX. Therefore, in the reception of such men why should they not either publicly or privately recant these additions to the Catholic Faith?

In any case the person uniting with us, if a pervert and a priest, does penance in the shape of waiting before he can use his priestly office; but besides this we need a recantation before the altar, whether few or many be present in church, and signed by the party recanting and the bishop or priest who receives such a one into the Church.

I should like to hear what others have to say on this subject. Surely it is not the wisest thing to leave such a matter to the discretion of any one and every one. No doubt in the future more than in the past even this matter will demand notice. REGINALD S. RADCLIFFE.

Pueblo, Colo., June 22, 1894.

THE CHURCH'S DUTY TO FOREIGNERS

To the Editor of The Living Church:

The missionary activity of the Church in this land is great and a wonder to those, who, a few years ago were wont to say: "This is not a Missionary Church." It comes of course with the better understanding of what the Church is, the Catholic Church in the United States. There is, however, one direction in which we fail to do our whole duty, and take advantage of the opportunities offered. That is in our missionary work to our non-English-speaking citizens. We are too apt to consider the Church especially organized for English-speaking people, whereas our Master is "no respecter of persons" and we owe a duty to each and every inhabitant of our country without regard to speech, race, or color.

True, considerable has been done and much is doing, but is there not room for a largely increased effort, even with the men and means at hand. Take, for instance, our Polish citizens. They are a people, who have for generations been subjected to political and religious tyranny. In this country they are freed from the former, and in many places they are rejecting and protesting against the latter. They are not now in some respects what we would like to see them, but a very few years training by our mother Church would change them for the better beyond recognition, and their children would of course be loyal American Churchmen. They are now about five thousand families of them in the United States that have either thrown off the Roman yoke, or stand ready to do so, as soon as they are assured a home in the Catholic Church. This movement is not confined to the laity. There are a number of good priests engaged in or in sympathy with, this movement towards religious independence.

For seven or eight years a large parish in the city of Detroit was ex-communicate. Recently a peace was patched up, which was and is, galling to both sides of the controversy, and which cannot last unless something extraordinary arises to cement it. Other cities now have instances of large numbers who have withdrawn, or are about to withdraw from the Roman schism. Even now they are looking for a bishop to head the movement and give them Apostolic order and government. So far this Church has not held out one helping hand, or made the slightest effort to induce them to enter the true-fold of the true shepherd. Take the case at Detroit, for instance: A very large congregation, all having the Catholic Faith, and true to that Faith and their convictions. Fr. Kolasinski, their priest and leader, was and is, a learned and able man, a good priest, a Christian gentleman. For years he ministered to that congregation. They built a large church with school and parish buildings. During that time they were an independent Catholic parish. Why were they not invited to enter the true Catholic Church? It is all well enough to refrain from entering Roman Catholic countries and setting up altar against altar, but this country is our legitimate territory, and Rome has entered it schismatically, and neglects no opportunity to add to her number, either from us or the Protestants. We could at least hold out our hands to these people with brotherly love, tell them who and what we are, and invite them in the name of Him who prayed that they and we might all be one to be with us and of us. It is said that during all those years of struggle, not one Anglican bishop or priest called upon Fr. Kolasinski, or indicated any desire to meet and know him, notwithstanding, he was doing, and did do, a Christian work that entitled him to the respect of all people. Other like cases are the history of to-day. If we do not do

our duty and at once, a new schism will be created or a new sect organized.

This brings up another question: Are we properly organized to do the best possible work for Christ and His Church among our non-English-speaking citizens?

They naturally love their mother tongue. They to some extent dread losing entirely their identity. They recognize that their children will be English-speaking people, yet they feel it to be a loss to them. Are we not a little Romanist in adhering too closely to one language? Would it not be better if we could consecrate a number of bishops as assistants to the presiding Bishop, whose jurisdictions would extend over the whole land, as missionary bishops? One for the Scandinavians, one for the French, one for the Germans, one for the Polish, and others as they were needed. They would be missionaries, and none the less so because of the Apostolic office. This however will require time and legislation, and the urgency is one of the present.

At present we can do our best with the material at hand, and even with that there are opportunities which should not be neglected. Our Church is neither English, Latin, nor Greek. She is simply Catholic, and she should manifest this by a vigorous effort to embrace all who hold the Catholic Faith, and a like vigorous effort to convert all others to that Faith. It is her mission to be the basis of the union of Catholic Christendom. The answer to the prayer of her Lord and Master, and in this land of mixed nationalities and tongues, God has given her the opportunity to enter upon this great and laudable work. LAYMAN.

Opinions of the Press

The North-East.

PERILOUS TIMES.—Among orthodox Christians nothing can be found more disastrous to the spiritual life and to true Christian motive than the loosening of the hold upon the fact of the Incarnation. It is a sad day for the Church of Christ and for the truth as it is taught in Jesus, when one in authority allows it to be a question of little consequence whether the birth of Christ was miraculous or not, and considers it admissible for men to say the Nicene Creed sincerely who deny that our Lord was conceived by the Holy Ghost and born of the Virgin Mary. Questions such as these being held to be admissible in some quarters, it behooves every loyal servant of the Master to look carefully into the tendencies of some of the liberal thought of the times.

The Christian Inquirer.

THE TABERNACLE FAILURE.—But the real failure of the Tabernacle is the failure of sensationalism which has been on trial here, in the person and society of Dr. Talmage, for twenty-five years. He has brought to his pulpit rare gifts of a certain kind, and his ministry has been able, evangelical but highly sensational—a word that is not easily defined without becoming offensive. Crowds have followed him. Three houses of worship have been erected and consumed. As preacher, lecturer, editor, the Doctor has secured national and trans-Atlantic fame. He has dined with the Czar of Russia, and for aught we know jogged the elbow of the Pope of Rome. But sensationalism in Brooklyn has proved a failure. In the long run it will prove a failure everywhere. The little Talmages who ape the great Talmage will prove the truth of the theory. People demand sensationalism, but they cannot stand it after they get it. It clogs, enervates, disgusts—ends in failure.

The Church Eclectic.

A DANGER SIGNAL.—If the Congregationalists found Andover a "nest of heretics," or the Presbyterians have condemned Prof. Briggs and Union, how is it that Cambridge, with its prolific hoard of free-thinking books and writers, has been left unmolested in its work of sapping and mining the Catholic faith? Let some timid people without the courage of their own convictions, shrug their shoulders at Bishop Seymour as an "alarmist," but Massachusetts is reading his danger signals at the present time with some degree of appreciation, and our former Oxford correspondent writes us in terms of serious warning against the manifold dangerous influences of Cambridge, both secular and ecclesiastical. Even if Churchmen are bound to be silent, either from timidity or what is worse, a satanical nonchalance, that even in matters of business "lets everything slide," even the secular press might rouse us to make the offices of our Prayer Book a reality, and conducted by men who shall *ex animo* treat them as a reality.

The Outlook.

THE CHRISTIAN YEAR.—The Episcopal Church has long had the inestimable advantage of continually emphasizing the great facts in the life of Christ and in the spiritual history of man, instead of the human interpretations or philosophy regarding those facts. Every year the Prayer Book takes those who use it through the entire circle of the revelation of God to man, culminating in the life and death of Christ; and of late the other Christian churches have tended more and more strongly away from philosophical interpretations to a fresh and vital grasp of the great realities of historic Christianity. These are the finalities of the Christian system; the interpretations and philosophies of the divine nature, but the divine Saviour does not change; there may be many theories of the introduction of sin, but the fact of sin remains; and theory after theory is advanced to explain the Resurrection, but the risen Christ is the same from age to age. Almost every religious body observes in some form the Lenten season, which brings anew to society and to individuals the consciousness of human frailty and the need of the divine forgiveness. The real problem of society is always the personal. If the Lenten season brings to men a new sense of their dependence upon God, and a new consciousness of the sorrows of the Son of God on account of the sins of the world, its observance will not be in vain.

The Interior.

"THE LARGER CHRIST."—"We will preach the larger Christ" is a remark which most people will not understand, though the expression in some form of words will be heard more frequently hereafter, and therefore, that it may be understood, we will explain. "What do you mean by Christ?" was recently asked of one of those gentlemen. "Do you mean the historic Christ?" "Certainly not," was the reply, "I mean the Ideal Christ." This explains what is meant by "larger Christ." To these men Our Lord is a root out of dry ground. He is a sapless post hung with the vines and flowers of human idealism. Thus these men propose to enlarge and adorn their ideal. They propose to make Christ larger, more comprehensive, and to themselves, more attractive. Every man and every sect or school can make a Christ to please his fancy. We are aware that these statements will fill the reader with revulsion and horror, as in the presence of a shocking sacrilege. But when we strip this mystical and elegant garb of diction away, and show what it means in plain words—there it stands, the very topmost reach of human egotism, presumption and pride. The historic Christ—the inspiration of men, the Burden-bearer, the suffering Savior, the Being who calls out our whole souls in adoration, gratitude and love, is it to be enlarged, decorated, improved, idealized! We do not believe that idea is of human origin. We believe it is inspired. Nothing but the audacity, and insolent malevolence of Lucifer could have conceived or dared it.

Personal Mention

The Rev. Chas. Howard Malcom, D. D., is passing the summer at his cottage at Newport, R. I.

The Rev. Wm. S. Langford, D. D., General secretary of the Board of Missions, has returned from his visit to Europe, and is at the Church Missions House, New York.

The Rev. Walter Russell Breed, of Christ church, Quincy, Mass., has been spending August in the White Mountains.

The Rev. John N. McCormick, is spending August and September at the Warm Springs of Virginia.

The Bishop of Colorado is passing August at Platte Canon.

The Rev. H. W. Cunningham is spending August in Nova Scotia.

The Rev. Canon Knowles returned from Europe the first of the month.

The Rev. Wm. N. Dunnell, D. D., of All Saints' church, New York, who went abroad in the spring, returned August 1, on the steamship "Majestic", of the White Star Line.

The Rev. J. Mc C. Bellows sailed for Europe the first of the month.

The Rev. E. M. Mott has resigned the charge of Rock Creek parish, diocese of Md.

The Rev. Horace B. Goodyear, is travelling in Europe.

The Rev. Henry Furguson has sailed for Germany.

The Rev. D. V. B. Morgan has taken charge of the chapel of the Holy Cross, Carroll, diocese of Md.

The Rev. J. A. McCleary is spending August in Canada.

The Rev. W. P. Law has accepted missionary work in the diocese of Western Michigan.

The Rev. H. Morrison Clarke, Ph. D., will have charge of the church of St. Lawrence at Alexandria Bay, N. Y., during the month of September.

The Rev. Warren W. Walsh, rector of St. Matthias' church, East Aurora, W. N. Y., has removed from Buffalo thither and desires his correspondence addressed accordingly.

The Rev. W. L. Beven has accepted the charge of Trinity church, Concord, Mass.

The Rev. W. G. Thayer has been made principal of St. Mark's School, Southborough, Mass.

The Rev. C. W. Duffield has taken the charge of St. Luke's, Allston, Mass.

The Rev. T. E. Bignold, of Oxford, England, has been licensed to officiate in the diocese of Massachusetts.

The Rev. F. M. Bacon has accepted the work at Glencoe, Hutchinson and Brownton, in the diocese of Minnesota, and may be addressed at Hutchinson after August 18th.

The Rev. Wallace Carnahan, of Little Rock, Ark., has accepted the headmastership of St. Mary's Hall, the diocesan school for girls, San Antonio, jurisdiction of Western Texas.

The Rev. P. W. Sprague is temporarily in charge of the church of the Nativity, Bethlehem, N. H.

The address of the Rev. William Holmes is changed from Cheyenne Agency, S. Dak., to Santee Agency, Neb.

The Rev. James W. Sparks of St. Mark's, Waterville, Me., is in charge of the church of the Nativity, Bethlehem, N.H., where he has ministered for six previous seasons.

After Sept. 1st, the address of the Rev. George Buck will be St. James' rectory, Poquetanuck, Conn.

Bishop McLaren has returned to Chicago.

The address of the Rev. E. Wallace-Neil is changed to 14 East 109th st., New York.

The address of the Rev. E. C. Belcher is 14 East 109th st., New York.

The Rev. A. R. Edbrook, who has been on a visit to England, has returned, and resumed his duties as assistant at St. Paul's, New Orleans.

The Rev. W. H. Burk, of Gloucester, N. J., has accepted a call to the assistantship of St. John's, Norristown, Pa.

The Rev. Henry L. Clode Braddon will be in charge of the church of the Ascension, Atlantic City, N. J., for the month of September, during the vacation of the rector, the Rev. J. H. Townsend.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

CARPENTER.—Entered the rest of Paradise at her home in Wakefield, R. I., on Aug. 12, 1894, Mary Hoxie, widow of the late Rev. James Helme Carpenter, aged 79 years.

"Grant her, O Lord, eternal rest, and let light perpetual lighten upon her."

PENNOYER.—On Sunday, July 29th, at Kenosha, Wis., Edgar Pennoyer, aged 72 years.

"Servant of God, well done."

BEARD.—On Sunday morning, Aug. 12th, at the rectory of the church of the Advent, Birmingham, Ala., Edward Calhoun Beard, son of the Rev. and Mrs. Thos. J. Beard, aged 24 years and six months.

"Heaven's morning breaks and earth's vain shadows flee."

Appeals

GENERAL CLERGY RELIEF

(Legal Title—Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.)

This fund extends relief to disabled clergymen and to the widows and orphans of deceased clergymen in all dioceses and missionary jurisdictions of the United States.

This fund should not be forgotten in the making of wills.

Contributions may be sent to WILLIAM ALEXANDER SMITH, Treasurer, 70 Broadway, New York.

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-four dioceses, including work among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

The fiscal year closes Aug. 31st. Prompt contributions are required for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools. Many gifts, large and small, are solicited.

Remittances should be made to MR. GEORGE BLISS, treasurer, Church Missions House, Fourth ave. and 22nd st., New York; communications to the REV. WM. S. LANGFORD, D.D., general secretary.

Church and Parish

WANTED.—A lady organist and teacher of calisthenics for a Church school for girls, this fall. Address the Rev. B. F. FLEETWOOD, D.D., Sycamore, Ill.

WANTED.—Churchman, good lay reader, as principal and instructor in mathematics and English, in parochial school. THE REV. J. C. CARNAHAN, Arlington, Vt.

ANY ONE having "Journals of the General Convention" previous to 1844, excepting 1826 and 1838, bound or otherwise, we would be pleased to have their terms for the same. Address JAMES POTT & CO., 114 Fifth ave., N. Y.

ORGANIST, choirmaster, and musical director, English and Canadian experience, thorough musician, good disciplinarian, earnest worker; highest references; choir training a specialty; seeks an appointment in church or cathedral. Address DIAPASON, THE LIVING CHURCH office.

I WOULD like to take full charge of one or two children for the winter or permanently. A pleasant home, and best musical and educational advantages given. Highest references. Correspondence invited. MRS. HENRY F. STARBUCK, 6 Groveland Park, Chicago.

CHRIST CHURCH, West Davenport, Ia., is a very poor parish, and St. Paul's, Durant, a very poor mission; both are sadly in need of hymnals with the music. If any of the readers of THE LIVING CHURCH have copies of the old hymnal, either Tucker or Hutchins, they would be most thankfully received in this parish and mission. W. M. PURCE.

SUPERINTENDENTS of Sunday schools, and others interested in the mission work of the Church in Western Colorado, would aid a struggling mission by sending to the missionary surplus Sunday school papers, library books, cards, etc. These gifts would be of great use to us here, and productive of much good. All parcels will be duly acknowledged through the columns of THE LIVING CHURCH. ARNOLDUS MILLER, missionary, Montrose, Colo.

Choir and Study

We take the liberty of quoting from a private letter received from a prominent literary and art critic in New York: "I was very much shocked to read of the death of my friend, Mr. Geo. T. Rider. I had not heard that he was ill. I have read his work in Choir and Study with great interest, even though I could not agree with all his opinions. The earnestness, the perfect honesty, and unswerving loyalty to what he believed to be right, always commanded my admiration. I grieve at the loss of a friend, and I sympathize with you in the loss of a valuable contributor."

The Rev. Dr. Dix has written the following touching memorial of the late Rev. George T. Rider:

On Monday, August 6th, being the Feast of the Transfiguration, all that was mortal of my friend, George T. Rider, was committed to the grave. It seems right that some few sympathetic words should be penned concerning him, by one who, though somewhat separated from him of late, knew him well in former years; for it was no common man that has thus recently passed from our sight. My recollections of him date from more than forty years ago, when we were students in the General Theological Seminary. He was one of the most attractive and charming of our number; bright, enthusiastic, sympathetic, full of mirth and wit, a delightful companion, a brilliant light in the social circle, with far-reaching ambitions, and a love of all things good, true, and pure. I well remember the account he gave me of his first contact with the Church; how, trained a Congregationalist, he was drawn one evening by curiosity into the vestibule of a building, in which he heard a choir rehearsing; and how he stood, a dazed lad, trembling with excitement and wonder, listening to words unknown to him before, reaching him in his dark corner, in rolling vibration of sound: "The glorious company of the Apostles praise Thee!' "Thou art the King of Glory, O Christ!" "O Lord save Thy people and bless Thine heritage. Govern them, and lift them up forever." What the words were he knew not, but he felt them become, then and there, a part of his life, and the sound followed up, led him to the Church, and thence onward to the ranks of her ministry.

Mr. Rider was by nature, poet, musician, critic, artist. He could not be judged by ordinary rules; in giving his life to Christ, he gave himself such as God made him, with his peculiar line of capabilities and aspirations, and thus his career shaped itself on its original lines. He could not have done the steady, grinding work of a parish priest; his powers lay in other directions. Education was with him a passion. The story of the "Cottage Hill Seminary" under his management, though it exhibits him in anything but the character of a successful man of business, does certainly show the purity of his intentions, his reverence for womanhood, and the correctness of his appreciation of what a girl's training should be. I recall the house, filled with objects suggestive of the beautiful and pure in art, and ever cheerful with the sound of music, the school commencements in the church, the delicious choral singing of the choir of young women, the glimmering of the procession of white-robed maidens from the school to the church, under the trees and through the evening shadows. I believe that my friend had as high an ideal of real womanhood as any man could have, and strove to train the children under his charge as the models which ought to be most honored by us who hold the sex in the reverence and love with which it was enfolded in former days.

Then he was brimful of poetry, as his literary work attests. The two volumes, "Lyra Americana," and "Lyra Anglicana," were good compilations, bespeaking his general knowledge of the poets of two nations, and his sound judgment in estimating their merits and value. Later on, he found employment for time and talents as musical critic, in which capacity he was fearless and able, abhorring the sentimental and sensuous, and always aiming at the elevation of the popular taste and the purification of church music from the influences under which it languishes for lack of the high and heaven-born fire of a true dedication to the glory of God and the strengthening of character in His children. The feeble, the namby-pamby, the everlastingly subjective in music, met at his hands the treatment which they deserve.

In strict connection with this was his work as art-critic. I recall scarcely anything in his writings with more pleasure than his vigorous, trenchant dealing with the corrupt school of modern artists. This was to be expected in a man of exquisite refinement, who tingled through all his frame with nervous susceptibility, and was keenly sensitive to whatever defiles and corrupts; and so it was impossible for him to make any terms with the rank and shocking grossness of the nude in art, as was exhibited on the walls of our salons and in the pages of many popular works. There is no doubt a place for the nude in art, but what we now see, flaunting its insolence in every exhibition of paintings, is a spirit which revels in the impure and continually suggests moral corruption, and on that my friend laid the lash with all the might of righteous indignation, and therein I honor his memory and wish he had as many followers as we need, prophets of purity and righteousness to pour the vials of wrath on a generation who follow after lewdness and lust under the flimsy pretense of art study.

As a Churchman, our departed brother was devoted to high standards in doctrine and worship, in fullest sympathy with the growth which had its root in Oxford some 60 years ago or more, and the movement which he and I first felt together in the old seminary days when the ground swell was coming in. Yes, he fully appreciated, he drank in the glorious system of Catholic Christianity, which, coming to him early as a revelation, was ever thereafter a light unto his path. Who of us have lived our life as we ought to have lived it, knowing what we have known, seeing what [we saw? Alas! for the days wherein we have seen adversity, for the powers of evil which have done us harm in our day, and separated us from the things that belonged to our peace!

What I have thus hurriedly written of my dear friend and brother of other days has been written in the light of the far away. Of him in his latter years, I saw but little, yet the ties of affectionate interest were not broken, till death snapped them asunder for this world at least. I know that he too had borne much and suffered much of late, and that he must have known full well what comes through the "chances and changes of this mortal life." But his course this side is completed, his mortal remains repose in the silence of the tomb. May the Lord grant rest eternal to his soul! He loved the light, the light of the true, the good, the beautiful, and may that light perpetual shine upon him!

I write these lines by the seaside; the roar of the long surf falling on the beach comes upon the south wind, the red sun burns by day, through these weeks of continuous drought, the moon now in her first quarter lights up night after night the rainless air. Man lieth down and riseth not; till the heavens be no more, they shall not awake nor be raised out of their sleep. When we also shall pass, may some kind word be spoken about us, and may our memory be kept, here and there, in some few faithful hearts. The charity of God! Well for us that it never faileth, though man dieth and wasteth away.

Thanks to the human heart by which we live,
Thanks to its tenderness, its joys and fears,
To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears.

I Believe

FROM BISHOP PEARSON ON THE CREED

Although those things which I am ready to affirm be not apparent to my sense, so that I can say I see them; although they be not evident to my understanding of themselves, nor appear unto me true by virtue of any natural or necessary cause, so that I cannot say I have any proper knowledge or science of them; yet, being they are certainly contained in the Scriptures, the writings of the blessed Apostles and Prophets; being those Apostles and Prophets were endued with miraculous power from above, and immediately inspired with the Holy Ghost, and consequently what they delivered was not the word of man but of God Himself; being God is of that universal knowledge and infinite wisdom, that it is impossible He should be deceived; of that indefectible holiness and transcendent rectitude, that it is not imaginable He should intend to deceive any man, and consequently whatsoever He hath delivered for a truth must be necessarily and infallibly true: I readily and steadfastly assent unto them as most certain truths, and am as fully and absolutely, and more concerningly, persuaded of them, than of anything I see or know. And because that God, who hath revealed them, hath done it, not for my benefit only, but for the advantage of others, nor for that alone, but for the manifestation of His own glory; being for those ends He hath commanded me to profess them, and hath promised an eternal reward upon my profession of them; being every particular person is to expect the justification of himself and the salvation of his soul upon the condition of his own faith: as with a certain and full persuasion I assent unto them, so with a fixed and undaunted resolution I will profess them; and with this faith in my heart and confession in my mouth, in respect of the whole body of the Creed and every article and particle in it, I sincerely, readily, and resolvedly say, I believe.

BORN OF THE VIRGIN MARY

I assent unto this as a most certain and infallible truth, that there was a certain woman named Mary, espoused unto Joseph of Nazareth, which before and after her espousal was a pure and unspotted virgin, and being and continuing in the same virginity, did, by the immediate operation of the Holy Ghost, conceive within her womb the Only Begotten Son of God, and, after the natural time of other women, brought Him forth as her firstborn Son, continuing still a most pure and immaculate virgin; whereby the Saviour of the world was born of a woman under the law, without the least pretense of any original corruption, that He might deliver us from the guilt of sin; born of that Virgin who was of the house and lineage of David, that He might sit upon the throne and rule for evermore. And in this latitude I profess to believe in Jesus Christ, born of the Virgin Mary.

The Elements in the Holy Communion

FROM THE "DIOCESE" OF SPRINGFIELD

It seems necessary for these times to make a plain statement in reference to the elements necessary, absolutely necessary, to constitute the Holy Communion a valid sacrament.

First, there must be bread either leavened or unleavened. In regard to his, the usage of different branches of the Church varies, some employing unleavened, and others leavened, bread, and still others making use of the one or the other indifferently, but all agree that bread must be used.

Second, there must be wine either diluted with water or undiluted. In regard to this again, the usage of different branches of the Church varies, some employing undiluted, and others diluted wine; and still others making use of the one or the other indifferently, but all agree that wine, the fermented juice of the grape, must be used.

On this lafter branch of the subject a few words must be added. From the best of motives, there are those among us in the ranks of the clergy, as well as among the laity, whose zeal in a righteous cause exceeds their knowledge, or unbalances their judgment, so that they, through prejudice, accept as true erroneous conclusions, and put in practice usages which contradict our Lord's express commands.

These persons, through a dread of suggesting or encouraging the sin of intemperance, substitute for wine in the celebration of the Blessed Eucharist, the unfermented juice of the grape, or some other liquid. This neglect to conform to our Lord's command, or attempt to supersede it, and improve upon it, is fatal to the validity of the sacrament as a whole, and raises a very serious question whether when such an omission occurs there can be any sacrament.

Where such liberties in our communion are taken with Christ's explicit directions, our case becomes far worse than that of the Romanists, who deny the cup to the laity.

In the Roman Church the priest celebrates in both kinds, and receives himself in both kinds, but administers to the laity in one kind, bread only. With us, however, where some other liquid than wine (the fermented juice of the grape) is substituted, there is no

consecration in both kinds, and neither the priest nor the people receive in both kinds.

The doctrine of concomitance, which means that as every particle of flesh contains some blood, so every fragment of bread contains some of the other element, this doctrine relieves the conscience of the Roman Catholic laity, and reconciles them to their apparent deprivation, since they are taught to believe that they receive both the Body and the Blood under one species. No such doctrine, however, can bring relief when our Sacrament is mutilated from beginning to end. There is no consecration in both kinds, no reception in both kinds, and no presence of both kinds. There seems to be no place under such conditions for the doctrine of concomitance to be applied.

It is scarcely necessary to say more. Let none be deceived. Unfermented juice of the grape, raisins and water, currants and water, molasses and water, and such concoctions, are not wine. The attempt to use them in the celebration of the Holy Eucharist is, whatever may be the intention, a violation of Christ's express command, and so vitiates the sacrament as to seriously raise the question whether in such a travesty of our Lord's institution any vestige of the sacrament remains.

It must be remembered that things, which we commonly abuse to our detriment and ruin, are not in consequence intrinsically bad, and hence we must not condemn them as evil in themselves. The fault lies in us, not in them, and we may therefore subject ourselves to wholesome discipline; but we must be careful while we lay the yoke of punishment upon ourselves, not to seem to imply that the blame originated with them. For this reason the primitive Church, while she recomended abstinence, and even total abstinence, in her children, obliged them publicly to acknowledge that wine and marriage were not evil in themselves. The Apostolical and other early canons which allow, and even in some cases, for the clergy, at least, encourage total abstinence from intoxicants, and the taking vows of celibacy, at the same time compel those, who thus place themselves under restraint, to affirm that wine and the relations of the sexes are not in themselves evil, and are in no wise to be refused, except for purposes of self-discipline and advancement in the spiritual life.

Let not our zeal pervert our judgment, nor our enthusiasm in a good cause carry us beyond the bounds of reason, or a due and proper reverence for the laws of God.

With the view of placing within the reach of our people the sense of the Anglican Episcopate upon the necessity of the use of wine in the celebration of the Blessed Eucharist, we subjoin extracts from the encyclical letter of the bishops assembled at Lambeth, in 1888, to the faithful of our Communion throughout the world, and the second of the resolutions which were adopted at the same conference:

Resolution 2.—"That the bishops assembled in this Conference declare that the use of unfermented juice of the grape, or any liquid other than true wine, diluted or undiluted, as the element in the administration of the cup in Holy Communion, is unwarranted by the example of our Lord, and is an unauthorized departure from the custom of the Catholic Church."—*Lambeth Conferences, page 277.*

(Extract from the Encyclical Letter of the Lambeth Conference of 1888.)

"*Temperance.*—Noble and self-denying efforts have been made for many years, within and without the Church, for the suppression of intemperance, and it is our earnest hope that these efforts will be increased manifold. The evil effects of this sin on the life of the Church and the nation can scarcely be exaggerated. But we are constrained to utter a caution against a false principle which threatens to creep in and vitiate much useful work. Highly valuable as we believe total abstinence to be as a means to an end, we desire to discountenance the language which condemns the use of wine as wrong in itself, independently of its effects on ourselves or on others, and we have expressed our disapproval of a reported practice (which seems to be due to some extent to the tacit assumption of this principle) of substituting some other liquid in the celebration of Holy Communion."—*Lambeth Conferences, page 265.*

Book Notices

Hand-Book of the Bible. A Compendium of Facts and Curiosities. By the Rev. William Turner. New York: Thomas Whittaker. Pp 235. Price, $1.00.

The sub-title of this book is a sufficient description of its contents. It has a vast lot of information, carefully gathered on curious and sometimes useful points, very miscellaneous in character, and well presented to the interest of readers, though not all are equally permanent in value or substantially edifying. Still there are many who will like to pore over it from time to time, even though it be not a book to be all read through.

Studies in Oriental Social Life, and Gleams from the East on the Sacred Page. By H. Clay Trumbull. Philadelphia: John D. Wattles & Co. Price, $2.50.

Dr. Henry Clay Trumbull's literary reputation renders his contribution to Oriental research especially reliable and valuable. The style is singularly lucid and simple. To Biblical students the work will supply much information on Eastern customs and religious ceremonials, which elucidate the Scriptures.

Narcissa, or the Road to Rome, and **In Verona**. By Laura E. Richards. Boston: Estes & Lauriat. Price, 50 c.

"Narcissa", and its companion story, "In Verona," published in one little book, form a bright and amusing picture of New England characters, cleverly depicted. The first named loses something in its somewhat unlikely incidents, but the charm of both stories rests in the naive descriptions and conversations. They lack, however, the originality, pathos, and grace that characterized "Captain January" and "Melody" by the same author.

A Modern Magdalene. By Virna Woods. Boston: Lee & Shepard.

A new departure in the way of fiction. The local coloring is good, the characters are fresh, original, and consistent, and depict those too often found in reality. They do serve the purpose for which they were intended to set before the public instances of lives loose in morals; but it is a question if such characters can be made the subject of fiction with profit, even though they are treated in the most ingenious manner. We know that Stella and Allan were wicked. They said themselves they were wicked, but they were much more wicked than they said, and no amount of happiness which it may have afforded them could make it otherwise.

The Heroic in Missions. Pioneers in Six Fields. By the Rev. Augustus R. Buckland, M. A., morning preacher at the Foundling Hospital (London). New York: Thomas Whittaker. Pp 112. Price, 50c.

This is a little work well done. Its subject is concerned with missions of the Church of England, or rather, for the main part with a few individual examples of her missionaries, and it is occupied therefore mostly in narrative of their work of patience and faith. The six division contents are: "The Heroism of Patience," (China), "The Pioneer in Japan," "The Graves by the Victoria Nyanza," "A Pioneer in the far West" (Moosonee), "The Pilgrim Missionary of the Punjab," and "The men who died at Lokoja." There is not a bit of padding in the book. It is a straight cut and inspiriting presentation of work for Christ and the Church borne and done and suffered, and as such deserves a warm commendation.

Barrabas, a Dream of the World's Tragedy. By Marie Corelli. Philadelphia: J. B. Lippincott Co. Price, $1.

One feels, in reading this book, that an able hand has held the pen. Strength and boldness of description are evident. There are many who will feel that the imagination has been allowed too much freedom regarding the details of our Lord's sufferings, death, and resurrection, and yet the story does not lack for reverence. The character of Barabbas is powerfully drawn, and the influence of our blessed Saviour over him cannot fail to impress the reader with the conviction that the Christ was indeed the Son of God. From a Churchman's standpoint, however, we question the desirability of such sacred themes for the novelist's pen, even when handled by a writer of such ability as Marie Corelli.

The Unknown Life of Jesus Christ. From Buddhistic Records. By Nicolas Notovitch. Translated by J. H. Connelly and L. Landsberg. New York: G. W. Dillingham, 1894. Price $1,50.

We have already taken notice of another translation of this work by Alexina Loranger. We have nothing to add to our criticism upon the Life of Issa, except to say that unbelief must be driven to great straits to depend much upon such crumbs of comfort as can be gathered therein. So slender is the evidence even of the existence of the original, the reading of which Notovitch protesses to have heard, that certain critics have not hesitated to make the charge of fraud. But granting that such a Life of Issa actually exists in Thibet, and that it is of great antiquity, we have, at best, only a third-hand and re-arranged version of it. If this version is faithful to its original, it bears all the marks of an Apocryphal Gospel existing in a quarter hitherto unsuspected. Alexina Loranger's translation seems to us more idiomatic than the one before us; and both the press work and binding of that translation are more neat.

Grizzly's Little Pard. By Elizabeth Maxwell Comfort. Illustrated. New York: Thomas Whittaker. Pages 146. Price, 75c.

They who have read the author's former pleasing story of "The Little Heroine of Poverty Flat," will be eager to get the present one for their young people. Again the scene is laid in the rough life of the far West, this time in "Gold Ledge," a little mining camp in the Rocky Mountains; and the author excels in portraying every possible side and feature of the life that once was lived out there, good and bad, as everywhere, but she happily brings out in her skilled and simple story many of the nobler characteristics that were outstanding amidst all its roughnesses in the mixed community of a mining camp. Once more the heroine is a little girl—"Grizzly's little Pard;" yet Grizzly himself, so nick-named among his comrades from his luxuriant gray beard and hair, is a rare character-creation, and fairly divides the interest with little Fay, his "pard," whom he had taken to protect and foster from the day when, as a baby, she had suddenly lost both father and mother. It is a pretty, and at points, a pathetic little story.

Our Bible; How it has come to us. By the Rev. R. T. Talbot, M. A. Honorary Canon of Durham Cathedral, and lecturer in Church History and Doctrine in the dioceses of Durham, Ripon, and Newcastle. New York: Thos. Whittaker. Pp. 128; price, 50c.

This is a valuable little hand book for every one, clergymen, students, and lay-Churchmen alike. It presents in succinct historic form nearly all that needs to be known and understood about the Bible before the days of printing, its English translators up to the time of Wycliffe, and thence on to the seventeenth century; its last translation; and, finally, it gives the history of the collection of the books of the Bible, or the formation of "the canon" of the New Testament Scriptures, making very clear to the reader what was the guiding principle and what the time of the formation of this Canon. It is indeed a book worth having.

Lay Readers: Their History, Organization, and Work. An account of what laymen have done, are doing, and can do for the extension of the kingdom of God. By the Rev. H. B. Restarick, rector of St. Paul's church, San Diego, Cal., and Dean of Southern California. New York. Thomas Whittaker. Pp. 269; price, $1.

This timely book must prove admirably fitted to accomplish the object for which it was prepared; namely, to arouse in the hearts of laymen into whose hands it may come, a sense of their own responsibility in part towards the work of the extension of Christ's kingdom, and to show how they may find their fit, appointed place in it; and also to help the clergy to a better understanding of the way in which they can direct, and make most useful, consecrated lay effort in the advancement of that great work belonging to the Church, which they see in the town or country about them. Dean Restarick's facts and suggestions here set forth cover extensive ground in the office, duties, opportunities, and wise management of the work and talents of "readers" as missionary aids to the clergy. The book really seems to exhaust every possible consideration that does or may arise in connection with this office and with its best fruitful exercise. The author dedicates it to the Brotherhood of St. Andrew, from whose membership, in such a training school for service, the most spiritual and efficient helpers may be drawn, and concerning which organization, in this same consideration the Bishop of Alabama testifies, "The Brotherhood has been, with us, the dawn of a new era." The work treats upon the place which this lay-order of men, whom we call readers, has occupied in the history of the Church, and upon their organized work in the United States, giving an exhibit of all legislation, general and diocesan, thus far had in the American Church concerning them; after which follow fifteen chapters of wise counsel and discriminative suggestions upon the work of the reader in every department of his possible usefulness. The whole is well thought out, and is most evidently a result of the author's own large experience, observation, and careful study.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

THOS. Y. CROWELL & CO.

The Footprints of the Jesuits. By R. W. Thompson. Price, $1.75.

JOHN D. WATTLES & CO., Phila.

Studies in Oriental Social Life. By H. Clay Trumbull. $2.50.

THOMAS WHITTAKER, New York.

Hand-Book of the Bible; a Compendium of Facts and Curiosities. By the Rev. William Turner. Pages, 235. Price, $1.00.

Lay Readers; their History, Organization, and Work. By the Rev. H. B. Restarick, Dean of Southern California. Pages, 269. Price, $1.00.

The Heroic in Missions: Pioneers in Six Fields. By the Rev. Augustus R. Buckland, M.A. Pages, 112. Price, 50c.

Our Bible. By the Rev. R. T. Talbot, M.A., Honorary Canon of Durham Cathedral. Pages, 128. Price, 50c.

Grizzly's Little Pard. By Elizabeth Maxwell Comfort, author of "The Little Heroine of Poverty Flat." Illustrated. Pages, 146. Price, 75c.

PAMPHLETS.

Catalogue of International Young Men's Christian Association Training School, Springfield, Mass.

Protection to State Agriculture. By David Lubin.

A Four-Leaved Clover. By H. F. Darnell, D.D. Thos. Whittaker, N. Y.

A Cruise to the Mediterranean by Specially Chartered Steamer. 1895.

Steadfast in the Faith. A Sermon. By the Rev. Geo. McClellan Fiske, S.T.D.

The Common Sense Copy Books. A System of Vertical Penmanship. By Joseph V. Witherbee. A. Lovell & Co., New York.

Popular Astronomy. Vol. I. Edited by William W. Payne and Charlotte R. Willard. Goodsell Observatory of Carleton College, Northfield, Minn.

Suggestions Regarding the Cooking of Food. By Edward Atkinson. With Introductory Statements regarding the Nutritive Value of Common Food Materials. By Mrs. Ellen H. Richards. Government Printing Office, Washington.

The Jesuit Party in American Politics. By Bishop Coxe. American Citizen Co., Boston.

The Household

An August Morning

BY MARGARET DOORIS

So much there lies within my sight,
I look around—the sunny light
Is sifted by each quivering breeze
And through the sheltering, leafy trees
Is falling in a shower of gold;
The dew-drops all a sunbeam hold.

The insects hum, and bird-note trills
With music all the silence fills,
Beside me now from sweet flower-lips
A bee the dewy honey sips.
Away it soars on gauzy wing—
I wonder if it left a sting?

Across the window of my room
Bright morning-glories are abloom;
Upon the lawn, by fierce sun fed,
Geraniums glow in flaming red;
On dress parade, along the walks,
Are stately groups of hollyhocks
Of varied hue—a pretty sight
Are those in caps of ruffled white.

The meadow-land looks brown and bare,
Ah, who would think that piled up there
Are blossoms of each sweet June day?
Yet so it is—the meadows seem
A memory now—a by-gone dream.

In uniform of gorgeous green,
Which flashes with a wondrous sheen,
That field of corn, all wet with dew,
Gleams like an army in review.
Well may it be the nation's boast,
It guards from want a nation's host.

Polly's Religion

Life to the Demmings took on a new meaning when Joe brought his wife home. None of the family had ever seen her. They knew she was one of the Austruthers of Kentucky.

"There are Austruthers in our church in that State," said Grace. "I hope Mary belongs to our membership."

"Oh, yes, certainly!" said Joe, eagerly. He was just starting to be married, and he was anxious that they should all love Polly in advance.

"Does she sing in the choir?" asked Isabella.

"I think not. But she has one of the sweetest voices—a low contralto. And you ought to hear her laugh, Belle. The merriest ring! Oh, she'll bring new life into this house.

The girls smiled. They were fond of Joe, and ready to welcome his wife.

"But I hope she is ready to take a leading part in the church," said Grace, after he had gone. "Joe will fill father's place some day, and his description of her does not give me the idea of an energetic, religious woman."

"We'll hope for the best," said Isabella. She was busy making an imitation stained glass window for the Sunday-school room and was anxious to finish it before Mary arrived.

"Uncle Ben must be kept in his own room when she comes, and Tom can be sent to the country for a month's visit," Grace said, her delicate face flushing painfully.

There were two skeletons in the Demming household. The squire's brother, Ben, who was a paralytic old soldier, and a most cross-grained, profane old fellow, occupied one wing of the mansion. He had a man to nurse and read to him, for his oaths were intolerable to his nieces. Tom was their brother, younger than Joe. Tom Demming had disappeared for three years after he left college, and came back a haggard, dissipated loafer.

Nobody in Ball's Ferry knew just what he had done in that gap of time, but all were certain that he was under ban. The family treated him with gloomy patience. They had taken up their cross and bore it; but it was heavy, and he knew it. Tom was never seen by visitors, at the table or in the parlor. At dusk he would skulk out to join some of his comrades at the village grog shops, and occasionally, but not often, was brought home brutally intoxicated.

Joe's wife disappointed them all. She was a plump, merry little girl; nothing more.

"A very pleasant little heathen!" sighed Grace, after two days had passed. "I named some of the best books of religious fiction, but she has never heard of them; and she did not know a single one of our foreign missionaries."

Good Mrs. Demming was uneasy about this, and that very evening turned the conversation on doctrinal subjects. Polly grew red.

"I'm afraid," she said, "I am not clear in my ideas concerning these different points. The truth is, after mother's death I had the charge of my four brothers, and I had so little time—"

"You will have more time now," said Isabella. "I will mark out a course of doctrinal reading for you."

But Mary made slow progress with her course of reading. As time passed and she settled down into her place in the family, she proved to be a very busy little woman. She had a positive talent for finding work; took her part of the family mending, tossed up dainty little desserts, helped Joe with his accounts. When Joe had gone to his office she took tremendous walks, advised Mother Demming about her fancy work, or copied the squire's papers for him.

"What a clerkly hand you write!" said Grace one day. "I often wish mine were not so delicate, when father worries over those papers. But as for mother's embroidery, women of her age ought to give up that useless work when their eyes are failing."

"It does not seem useless to me," said Polly, gently. "She thinks you all value it."

"Where can Mary go on those interminable walks?" said Isabella one morning to her father. You should warn her about Black Lane. She might wander into it and bring home typhoid fever."

"You ought to report the lane as a nuisance, father," said his wife. "It is a perfect sink of filth and vice."

"It is a disgrace to Ball's Ferry that such wretches can find harbor in it," added Isabella. "They ought to be driven beyond the borough limits!"

"Well, well, my dear! It doesn't do to be too energetic," said the squire. "They never had a chance."

He was aroused, however, to mention Black Lane at a meeting of the town burgesses that day.

"Something ought to be done, or we shall have typhus among us," said he.

"Something has been done," said Judge Paule. "I came through the lane this morning, and I hardly knew it. There has been a general draining and cleaning, the cabins are whitewashed, and the women, some of them, have actually washed their faces."

"What has happened?" asked the squire.

"I heard the sound of children's voices singing in one of the cabins, and the men told me it was Miss Mary's class. Some good woman has been at work, I suspect."

"Miss Mary?" the squire's face grew red, his eyes flashed, but he said nothing more.

Going home, he met Polly coming to meet him. He looked at her with the eye of a judge.

"Are you the good Samaritan? Have you been in Black Lane, my dear?"

She blushed, laughed and stammered: "Oh, that was the most natural thing in the world, father. You know I was brought up among colored people; I know how to deal with them. It was only a ditch cut here and there, a few panes of glass and some bushels of lime. They are good, affectionate creatures, and anxious to learn."

The matter was driven from the squire's mind before he reached the house, for he saw Tom skulking around the stable door. He had returned that day, and a dull weight of misery fell, at the sight, on his father's heart. Tom did not enter the house until late in the evening, when the family were gathered about the table. He came into the room with a swagger, unshaven, his boots reeking of the stable.

"On purpose to mortify us," thought Grace, bitterly.

"I came to see Joe's fine lady wife," he said, in a loud voice. "Unless he's ashamed to introduce his scapegrace brother."

"Mary is not here," said Mother Demming. "Where is she, Grace?"

"In Uncle Ben's room. She reads the New York papers to him every day now. They play backgammon together, and they have one of those silly books of Artemus Ward's. I heard him laughing, and probably swearing harder than ever, so he must be pleased. I wonder she can stand it."

"It is hard to understand her," said Isabella, dryly. "Mary is not as careful of her associations as she should be."

Tom had been listening eagerly. "Enough said!" he broke out, with a thump of his fist on the table. "If Joe's wife can take thought of that lonely old man up there, there's better stuff in her than I expected. I'll go up and make her acquaintance."

Several times afterwards Tom's voice was heard joining in the jokes and laughter that came out of Uncle Ben's room.

"Mary seems to have enchanted them both," said Grace.

"Tom is clean and shaved to-day, and looks like a human being," said Joe.

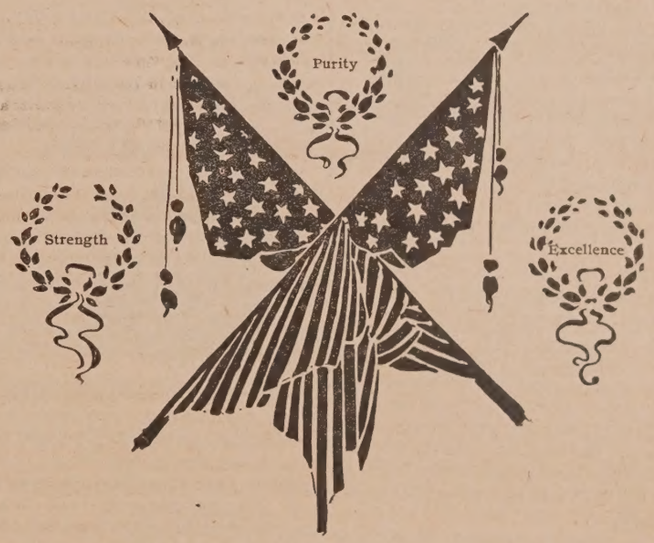
But even he was startled when Mary came down that evening for a walk, and nodding brightly to Tom, asked him to go with her.

"Finish your book, Joe; Tom will be my escort."

Tom followed her slouchingly to the gate. He stopped there. Shame, defiance misery looked out of his eyes.

"See here, Mrs. Demming, I reckon

America Leads the World



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you don't know or you wouldn't have asked me to go with you!"

Polly's tender, steady eyes met his. "Yes, I know."

"D'ye know I'm a thief? I was in jail at Pittsburgh for a year.

Polly drew her breath hard. A prayer to God for help went up from her heart in that second of time. She held out both hands.

"Yes, Joe told me. But that is all over now—all over. You have begun new again, Brother Tom. Come!"

She put her hand in his arm as they walked down the street. He did not speak to her until they came back. Then he stopped her again at the gate.

"My sisters have never been seen with me in public since I came back. I'll never forget this of you, Mary, never!"

A month later the squire said to his wife:

"Did you know Mary was going over his mathematics with Tom? Regularly coaching him. That little girl has the clearest head for figuring I ever knew. But what can she be doing it for?"

Mrs. Demming cleared her voice before she could speak.

"She has applied to some of her friends in Kentucky to give Tom a situation. Father, I think there may be a chance for the boy. He wants to begin his life over again among strangers."

"God help him!" muttered the squire. He surprised Polly when he met her again by taking her in his arms and kissing her with tears in his eyes.

In the spring Tom went to Kentucky, and began his new life. He has not broken down in it.

It was in the spring, too, that Uncle Ben began to fail. The old man was so fond of Polly that she gave up most of her time to him; so much of it, indeed, that Joe complained.

"Don't say a word, dear," she said; "he has such a little while to stay. Let me do what I can."

"I say, Polly, was that the Bible you were reading to him to-day?"

"Yes; he asks for it often."

Joe began to whistle, and choked it down with a sigh. Uncle Ben had been such a godless reprobate in his youth that it had never occurred to any of the Demmings that there was any way to reach his soul. He lived until late in the summer. The Sunday before his death he sent for Mr. Floyd and talked to him for a long time.

When the young minister came out of the dying man's room he was pale. He had been much moved.

"If sincere repentance can make any of us worthy of heaven, he is worthy," he said. "It is Mary's work under God's blessing," he added.

The girls overheard the conversation. They sat gravely silent after the minister was gone.

"I do not understand Polly," said Grace at last. "She never seemed to me to be a religious person."

"Perhaps," said the squire, "we have not clearly understood what religion is."
—*Selected.*

IF WE are all working for the same great end, how little does it matter that one should use a tool and another a pen and another a microscope! Of how much less importance is it whether we are chiefly busy with our hands or with our brain than whether we are trying to benefit mankind or caring nothing about it

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

An Evening's "Fun"

"Listen, boys, and I'll tell you how to have some tip-top fun," said Frank Wilson, the ring-leader of a group of school boys, some fourteen or fifteen years of age, as they were crossing the school house grounds one afternoon.

And then he proceeded to explain to them his plan, which was to fill an old basket with stones and sticks, cover it over with brown paper, so that no one would suspect its contents, and after dark set it on the doorstep at "Crazy Kate's", a poor unfortunate woman who lived on the outskirts of the town.

"Then, boys," Frank explained, "we'll just run and hide near the window, where we can look in and see her uncover the basket; and won't she be mad, though, when she sees what's inside? Ha! ha! ha! and won't it be a rich joke to see her stamping around and shaking her fist in the air? Eh, boys?"

"No, it'll be mean!" exclaimed Fred Field, a boy somewhat smaller and younger than the others, "to tease a poor, unfortunate old woman, who, my mother says, isn't in her right mind half the time."

"Oh, now, Fred, don't be a ninny, but just come along with the rest of us and enjoy the fun. I ain't forgot how she's come out and scolded me and driven me off her sidewalk, lots of times when I've been going by on my bicycle, and I've got a good many old scores to pay up."

"But seems to me that's a very cowardly way of paying 'em up," Fred continued.

This last remark was lost, however, for the boys had already started off in great glee, under Frank's leadership, to hunt for an old basket, which, after being filled with stones, they were to conceal under some bushes until after dark, when they would meet and all proceed to the house together.

After Fred left the others, he continued on his way home in a very sober frame of mind, for he had been brought up to believe that it was very wrong to tease and annoy those less fortunate than himself, and was trying to think of some plan by which he might prevent the boys' cruel "fun" for that evening.

Presently a very happy thought came into his mind.

"That's the very thing," he said aloud to himself, "I mean to do it, for then I can have a little joke all on my own account."

The rest of the way home Fred ran as fast as his feet would carry him, and when he got there he confided his plan to his mother, who smiled her approval.

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For the remainder of the afternoon Fred was very busy indeed, running here and there and all about, but finally, when the hour arrived in the evening at which the boys had agreed to meet, Fred was the first on hand.

"Hullo, boys," he said, as the others came up shortly afterward, "I've changed my mind about going with you to-night. "I thought I might as well enjoy a little fun as the rest of you."

"Why, of course, Fred, it can't be any harm," said Frank; "I thought you'd think better of it, and brace up and go along with us."

The boys took turns in carrying the basket which was quite heavy, and when they finally reached the small, tumble down cottage, they set it down upon the steps, and all except Frank ran around the corner of the house and hid themselves in a convenient place, where they could easily look through the window and see all that passed inside the room, without being seen themselves.

Frank waited to rap on the door, and then joined the others to see the "fun."

The poor woman was sitting in a room as comfortless and wretched looking as herself, with her feet stretched before a low wood fire, on which a single log was burning.

"Oh, boys," said Frank, a moment later, when, after giving a hard knock upon the door, he joined the others under the shade of the apple tree, "I don't believe I can ever 'hold in' when she comes to that basket."

Presently the woman arose and went the door, and then re-entered the room with the basket, which she deposited upon the table.

At first she eyed the strange parcel very suspiciously, and poked the paper with her finger, now in one place, then in another, for she had, many times before, been the victim of cruel jokes. Finally she lifted the covering entirely off the basket and stood looking at the contents, while several of the boys were stuffing their handkerchiefs into their mouths to keep from laughing, and Frank was whispering, "Now, boys, for the fun." But their looks suddenly changed to consternation and dismay when she put her hand into a bag and took out one or two potatoes and laid them upon the table. Next she slipped her hand into another bag and took out a handful of beans. Another bag evidently contained flour, and finally, when she had removed the entire contents, she just knelt down upon the floor and lifted up her face, which was wet with tears, toward heaven and began to pray in a feeble, quavering voice.

The boys could stand no more, but one by one they slowly and softly moved away from the window, and had gone some little distance down the road before Frank Wilson broke the silence.

"I say boys," he said, "somebody has played a pretty big joke on all of us, and I believe, after all, I'm rather glad of it, for 'twould have been kinder rough on the poor unfortunate creature to have played such a mean trick on her, and I guess I'm pretty glad, after all, that the joke turned out just as it did", a decision in which the other boys all heartily joined.

"And, mother," said Fred, when narrating to her the events of the evening, "I only wish you could have seen the boys' faces when Kate opened those bags. Why, I never had so much fun in my whole life, even if it did cost me part of the money I have been saving for my camera outfit."

"And the salutary influence of that evening's "fun" was so lasting that not one of those boys ever again attempted to practice a cruel joke at the expense of another.

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"Edwin, here is a ticket good for seventy-five miles," said Mr. Baird, as he set his valise down in the depot at Chillicothe one stormy day last winter. "I paid two dollars and twenty-five cents honest money for it, and that careless conductor never turned his head in my direction as he hurried through the train. You travel over this line every time you go to spend the holidays; make use of this on your next trip. It is as good as when I first bought it."

Edwin Norton held the bit of cardboard between his thumb and fingers while Mr. Baird spoke; and then deliberately tearing it in two, walked to the fire and held the pieces over the flames until they were consumed.

"There!" he said, "that temptation is done with. With the ticket in my pocket and money scarce in my purse I might have ventured to use it."

"As I told you, it is bought with honest money, and it was no fault of mine that it was left in my possession. The company would not have been any wiser if you had used it."

"Nor much the poorer, either; but you see I would be the loser, Mr. Baird. I would not lose my own self-respect and peace of conscience for twenty times the amount," Edwin replied, earnestly.

"It is an unfortunate thing to have a tender conscience in connection with so much pride and poverty," Mr. Baird muttered, as he watched the boy shoulder his load and start up the street.

Yet a few weeks later when one of his clerks proved dishonest, Edwin Norton was surprised to receive the offer of the situation.

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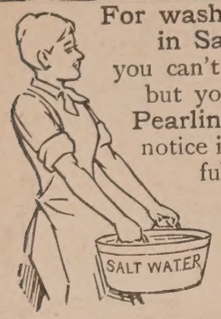

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New Paid Occupations for Women

FROM *Cassell's Family Magazine*

An English woman of title is making a good income from table decorating. Her love for the beautiful in nature and art is put to use in the laying of tables for luncheons and dinners, and with a few flowers and ribbons she is able to perform wonders. All her friends know of her talent, and do not hesitate to employ her in preference to a florist. Her work is now in such demand that she has engaged an assistant to help her in the less elaborate decorations. This is an employment that might well be taken up by a large number of ladies. The remuneration is at the rate from two to four shillings an hour.

In most cities where fewer servants are employed, the work of dusting the drawing, dining and best bed-rooms is often done by an outside help, who, from her knowledge of the value of handsome furniture and *bric-a-brac*, performs her duties with more care than can be expected from ignorant servants. What housewife has not had the experience of lifting from the mantel a vase or statuette, and having the top or head come off in her hand in a most miraculous way? Mary Ann, questioned as to the cause of the dismemberment, sometimes denies, or often boldly confesses to having knocked it, while she declares that: "It don't matter, mum. I put it on again and it's only a little thing!" Tell her that the "little thing" cost all the way from five to a hundred pounds, and she will look at her mistress in amazed doubt, which plainly says: "I don't believe it!"

Such ornaments placed in charge of a person of refinement and education rarely meet with these mishaps. It would pay the majority of mistresses to expend a few shillings in this way on "turning-out" days and at house-cleaning time. That it is the house-maid's business to attend to the washing and dusting of *bric-a-brac* we shall all agree, but it is certain that she will never do it properly until she has a different home or school training from that given her at present. The care of nice furniture and ornaments is something that many gentlewomen understand intuitively, and I would recommend that this branch of female industry be given over to them. The work is neither difficult nor unpleasant, and delicately moulded hands are particularly adapted to it.

The subject of tasteful window draping is one that English women might consider with great advantage. The ordinary servant seems utterly incapable of arranging the front windows in an attractive manner, and the result is that London houses are noted the world over for their ugly windows. The blinds are frequently awry, the lace curtains hang unevenly, and the heavy draperies are as often upside down as right side up. All this is the work of servants, who, although they may be able to scrub or sweep, have assuredly no talents in the direction of making home beautiful. The draping done by the professional upholsterers of London is not much improvement on that of the servants. In America this part of the house work is frequently done by the lady of the house herself, who does not scorn to mount a step-ladder in order to perform the feat. I am sure that many gentlewoman might find window draping a profitable means of livelihood. It is more than probable that many of the decorating establishments would be only too glad to engage women for this work when once convinced of their superiority over men. The matter of climbing a step-ladder becomes an unimportant one now that the patent spring steps are coming into use. The old fashioned steps are always in danger of shutting up suddenly and sprawling the occupant on the floor, and, of course, must be done away with.

"Lady cooks," with a knowledge of all the mysteries of the culinary art, are becoming popular, and there is no reason why the profession should not be followed by genteel, or even delicate, women who are specially gifted in dainty cookery. The position of a cook-general would not be an agreeable one, but in a family where a kitchen or scullery maid does the harder and rougher work, the duties of the cook are not at all unpleasant. On account of the peculiar qualifications required to make a good cook, we may expect that ere long many women of gentility will be thus employed. Far be it from me to say that all women are natural cooks. Many could not learn the art, however hard they tried; but, on the other hand, there are numbers well fitted for it, and their skill in preparing tempting sweets and savories will be readily turned into golden sovereigns. This work would not necessitate that the person so engaged should live with the family that employed her. She could go to her duties in the morning, and return after dinner was served, arranging that she should have one holiday each week.

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